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Envirs, monastery & castle of Sion upon the Ferick:
with the peak of Ghaz Bagin in the distance.

LETTERS

FROM

THE CAUCASUS AND GEORGIA;

TO WHICH ARE ADDED,

THE ACCOUNT OF

A JOURNEY INTO PERSIA

IN 1812,

AND

84863

AN ABRIDGED HISTORY OF PERSIA

SINCE THE TIME OF NADIR SHAH.

TRANSLATED FROM THE FRENCH,

AND

ILLUSTRATED WITH MAPS AND ENGRAVINGS.

1 ( ) 15

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

MDCCCXXIII.

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TRANSLATOR'S PREFACE.

THE original of this work was written in German, and is anonymous; it is however generally considered in the society of St. Petersburg, to be precisely what the reader is led to believe; the joint composition of a gentleman and a lady, travelling through and residing in the countries they describe.

The author of the first division of the work, which is entitled *Letters from the Caucasus and Georgia*, has been described to her present translator as an amiable and

very accomplished person; such indeed as a perusal of her *Letters* most happily pourtrays. Her husband, author of the remaining portions of the volume, is said to be a M. Freygan, son of a German Physician in the service of the Emperor of Russia; who, having been educated for the diplomatic profession, was dispatched from Tiflis in 1812 as *Conseiller de Cour*, during a period of great anxiety for Russia, in consequence of the recent French invasion, upon a mission to the Court of Abbas Mirza, the hereditary Prince Royal of Persia, at Tabriz; at the time that the British Embassy, under the Right Honorable Sir Gore Ouseley, was expected to arrive there.

The French translation of the travels of Monsieur and Madame Freygan was the work of M. de Struve, the Russian minister

at Hamburgh: it is from this that the present version has been made. The English translator's object has been, to observe such a fidelity as it is presumed the authors would themselves have prescribed. While nothing has been added to the text, nothing has been omitted; except where there occurred some repetitions of observations, and a few passages, that the authors' own revision would probably have expunged as immaterial.

Although responsible for the notes, the translator will not offer for them any apology; trusting they may be found not only pertinent, but frequently necessary illustrations; whatever justice there may be in the remark, that "notes are the baggage of an author," yet are they, on many occasions, found to be his indispensable travelling equipage.

Such a spelling of Asiatic names has been adopted, as would appear indicated by the most approved authorities, to suit a correct pronunciation in English; although, where a long established and general use has confirmed the corrupt writing of a proper name (that for instance of Mahomet) the charge has been avoided, however wanton, of pedantry; by not selecting any of the variations, under which the better European masters of Oriental literature have presented them.

It remains only for the translator, to express her gratitude to Sir Gore Ouseley, for having in a most obliging manner allowed a friend to select, from his portfolio, materials for the two larger engravings which accompany the present volume. That, which presents a view of Tiflis, was taken by Mr. Wagel of Dresden, an

excellent draftsman, employed by Count Mushkin Pooshkin: the other, exhibiting a view of Sion near Kobi, with the enormous Pyramid of Ghazi Beg in the distance, is from a sketch by Sir Gore Ouseley himself. Of the latter scene it may be necessary to add a few words, inasmuch as this is not spoken of by the fair traveller, although she twice passed near to it in her journeys by Kobi. She tells us indeed, in her fourteenth Letter, written upon the 12th November, the only time when it seems her mind was sufficiently unembarrassed to take much notice of the scenery, that she made this part of her passage during snow and such inclement weather, as would necessarily preclude a lady from speculating much upon the objects on either side her track. This engraving has therefore been placed as a frontispiece, where it is presumed that it

may be an acceptable representation of one of the most striking scenes in the wilds of Caucasus, rendered additionally interesting by the romantic site and grotesque character of the fortified village of Sion.

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LETTERS

FROM

THE CAUCASUS

AND

GEORGIA.

LETTERS

FROM THE

CAUCASUS AND GEORGIA.

LETTER I.

Valday, 1st September, 1811.

I AM no longer in suspense; for our separation is decided. Adieu, my dear friend, and you, ye much loved shores of the Neva, farewell: a long journey lies before us; and, when I think of traversing the inhospitable Caucasus, my heart sinks within me for the safety of our André, who is not yet three years old; and for dear little Catherine, born but three weeks ago. Yet we are with their father; so I calm myself, and hush all fears.

What madness, you may exclaim, to go to Tiflis at this season; and with two infants, one of whom is only just born. Ah! my friend, marry, and love your husband—then will you enter into my feelings.

I promised you an account of our journey. May it furnish no other details, than those of the happy pilgrimage of a family, induced to settle under another sky by the hopes of better fortune! Be that as it may; you here receive the first number of my Journal.

Valday is a pretty little town situated upon an eminence surrounded by hills; and by lakes studded with islands. In one of these, within a thick wood, stands an ancient monastery, which formerly was very rich, and possessed of a considerable domain in this beautiful country. The delicacy of my health has precluded a visit to the convent chapel, where I might have invoked the Supreme Protector of innocence in behalf of my children: but at our return from Georgia, I will discharge this duty by the fervent gratitude I shall then offer up. May God in his mercy direct us!

We stopped in Simagoria, a large village a short distance from Valday, at a good inn upon a rising ground, whence we enjoyed a most delightful prospect.

I say nothing to you of the Valday cracknels, nor of the throng of girls that tease the traveller to buy them. My little André calls them Valday *bonbons*.

Adieu, till we reach Moscow.

LETTER II.

Moscow, 5th September, 1811.

I AM glad I have seen Moscow.—This great, this superb capital, the ancient residence of our sovereigns, is big with the recollection of mighty events; its celebrated Kremlin, the antique palace of the Czars, calls to mind a series of deeds ever memorable in Russian history: the crowd of its churches bearing testimony to the piety of our fellow-countrymen, the magnificent mansions and streets without end—all inspire respect and wonder.

Independently of its surprising extent, Moscow awakens in the soul some grand reflections. How many are the storms which this ancient metropolis of the Russian name has dispelled or withstood! With what valour have its inhabitants repelled, at various times, the Poles and the Tartars! notwithstanding these bold invaders had, on several occasions, advanced so far as to have nearly secured their temporary conquests. Russia, compelled to bear the yoke of a barbarous enemy for nearly three centu-

ries, presents a rare instance of perseverance and courage, which at length triumphed over all. The Spanish history alone offers something similar to ours; in the efforts of a people, whose struggles with the Moors, for more than six hundred years, were crowned with a similar success. The noble examples, which Spain has renewed at this day, sufficiently show, that a nation of lofty character, and steady in its energy, may meet with occasional reverses, but can never be subdued.

The view of Moscow has drawn me into this slight digression.

All that is beautiful or curious in this magnificent city, is too well known to render any detail of it necessary from me. Neither time indeed, nor the state of my health, has permitted me to go over it as I would have done. This pleasure I reserve for our return.

LETTER III.

New-Tcherkask, 331 versts from Kamenskaja,
10th October, 1811.

UPON entering the wild country of the *steppes*, I was attacked with a burning fever, which detained us for ten days at Stanitza Kamenskaja, two hundred and forty-five versts* from Voronez. My strength still fails me; but I am otherwise recovered, and hasten to resume the thread of my story.

At Torjok, between Valday and Moscow, I saw some works in Russia and other leathers, of extraordinary beauty, and in the best taste. The distance from Moscow to Voronez presents nothing worthy of remark, except at Toola; where we stayed to admire the steel and iron manufactures. With a little perseverance, this industrious establishment will equal the same fabric in other European states; and Russia will feel that, with her diverse races of people, her various climates, and immense wealth in every

* See Appendix, No. I.

species of production, she is a world within herself.

How pleasant it is to escape the winter! You perhaps already feel its approach, while we are leaving it behind us. At Voronez, and still more at Tcherkask, the season is yet delightful.

Although the route from Petersburgh to Moscow is scattered with large and rich villages, where you find neat and spacious dwellings, supplied with every thing a traveller can desire; this beautiful and smiling aspect is changed a little beyond Moscow, and alters yet more, as you get nearer Voronez. Then the villages become rarer; the cottages are mere thatched cabins, with a stove but no chimney, and uninhabitable for those who cannot endure the smoke. Travelling with a family, you must lay in your stock of provision at Voronez, which is rather a large and good-looking town, upon the border of the steppes: but it is only by degrees, that these plains wear the appearance of deserts; which do not begin, until you pass the small town of Kasanskaja, the nearest residence of the Don Cossacks.

People commonly entertain a false idea of the steppes; especially those that occur in the provinces of Orel, Koursk, Voronez, &c. This region, far from being barren, is one of the most

fertile in Russia, and one of its best granaries. If indeed the steppes of the Caucasus be unproductive, it is only for want of cultivation and of hands to till the soil.

Once at Kasanskaja, you must carry all your provisions, and satisfy yourself of the good condition of your carriages; for here you embark as it were upon a sea, which in some respects these steppes resemble. With the exception of two Cossack villages, called *stanitzi*, and the little post-house at each stage, you see nothing before you but the sky, and a boundless plain for many hundred versts. This is the country of the Don Cossacks, whose principal town is New Tcherkask; as was formerly Old Tcherkask, which lies at thirty versts from the new town.

One must have made a sea voyage or have travelled in these steppes, to be aware of the sensation caused by such an unvaried scene, where you do not perceive the smallest bush: thus, a singular delight is experienced by the weary traveller at sight of a tree, of a house, or even of a bird. It is very possible that you see none of these for days together, particularly if so unfortunate as to lose your way in the desert; and this may occur during the great whirlwinds, which in these regions are tremendous, especially in autumn and winter. At those seasons

drifting snow fills the roads, overturns carriages and takes away your very breath.

These steppes are capable of the highest cultivation; but they are barren on account of the total absence of wood and water, which constitutes the distinctive character of the plains. The inhabitants are supine and slothful; as are all the natives of warm and fruitful countries. The *dolce far niente** of the Italian is the greatest charm of their existence.

If plantations were made with care, wells dug, and a due regard paid to the economy of the woods, bordering the banks of the Don and the Kuban, a great part of these solitudes might, in a few years, be converted into a well-peopled, cheerful, champaign country. What a conquest would this be, and how noble a title to fame! It is computed that there are more than four million acres† capable of culture, within the government of Caucasus alone: fancy but hands to do the work—then, with industry, they might make a kingdom of it.

While slowly traversing these dreary regions, my imagination pictured to itself, through the distance of ages and the vicissitude of nations, this brilliant change: I cast my view back to

* Sweet indolence.

† These are *arpens*, or French acres. See Appendix, No. 1.

our own time, and shuddered lest Germany, that I have beheld so flourishing, should experience the fate of these immense tracts, where silence is rarely broken by the tread of the traveller.

The horses, however, and the cattle, which form the chief wealth of the Cossacks, find here an abundant pasturage. Hordes of wandering Calmucks also rove throughout these solitudes, transporting their *kibitki* from place to place: these vehicles are a sort of tents, formed with felt and skins, which shut up; so that when within, you are sheltered from rain or wind and even from the cold: they are open all round at the bottom, and have an aperture at top to let out the smoke. While at meals, young and old crowd around the fire; and the carelessness of these poor creatures is such, that one seldom sees a child amongst them without a burn.

Nothing can be more disgusting than their food: horse carrion is to them a delicacy; dogs, cats, and crows, even in a putrid state, are not rejected; and in their misery they think themselves happy to meet with such provision. Their drink is curdled milk mixed with water, which they call *airan*. Whoever should have the curiosity to be present at their repast, might see little children gnawing the tainted limb of

a horse, and greedily snatching it away from each other.

The possessions of a Calmuck consist in his *kibitka* more or less habitable, according to his condition, some horses and kine, a couple of camels and of buffalos: by the number of these animals his fortune is estimated. This shepherd race do not care to work; for they change their residence, as soon as the grass where they have halted be consumed. In the world, there is not a people more inclined to thieve and drink, when they can find an opportunity. These habits produce strange gentlemen and ladies, as you may perceive; but what, my dear friend, can we expect from the natives of a desert? Transform this wilderness into cultivated fields, and you would have a population of human beings in the place of these savages. The Gipsies, with whom the line of Caucasus abounds, lead nearly the same sort of life. It would seem, as if the uncertain vagabond existence of the Calmucks tended to destroy, or at least to weaken, the most natural feelings. The mothers have really not the same care for their children, that other animals take of their young. Their games, their dances and their music are not less wild than their manners.—But let us turn our eyes from

this picture, that we may view a more interesting people, the Cossacks of the Don.

As I am a woman, and one of a peaceful disposition, you must excuse me, my friend, for touching only upon the military character of the Cossacks, that I may dwell the more on their domestic qualities. They are happy when in the bosom of their families, yet rarely partake of such good fortune. The mothers and wives are chiefly to be pitied: seldom has the young Cossack reached his sixteenth or eighteenth year, or may be just newly married, when he is removed to his regiment; and frequently does not see his wife again, until after twenty-five years absence; oftener still he never beholds her more. I have heard a widow, while mingling a hopeful smile with tears of sorrow, exclaim to her child at his departure: "Go, my son, join your comrades; and may you one day return worthy of your father, or may you die like him." Such language recals to mind that of the women of Sparta.

The interior of the Cossack house is a model of cleanliness and economy. In this respect, they are the Dutch of Russia, and have moreover the commercial inclinations of that people. Those, who by especial favor are exempt from military service, devote themselves to trade, and

pursue it with industry and success. The Cossacks are hospitable; but, it is not without hesitation, they receive those that are not of their own religion. Upon such occasions, they break the glass, the plate and other utensils used by a guest, and hasten to purify the room he has occupied.

The stanitzi of the Don Cossacks, which are generally of considerable extent and have a pleasing appearance, do not lie along the high-road, but mostly upon the banks of the Don and Kuban. The Cossack families live for the most part in ease: some among them are very rich; the father or the son having, after one or more campaigns, returned home loaded with booty.

I have been present at a Cossack wedding. Both before and after the ceremony, which differs little from our own, the bride, accompanied by her friends and relations, walks through the streets, chaunting in chorus alternate songs with a plaintive and a merry strain. It is an emblem of union for life; an interweaving of pain and pleasure.

In this country, where a coach seldom passes, the horses, besides being small and weak, are ill adapted for harness: hence arise the principal difficulties, of which some travellers complain. But the goodness and zeal of the Cossacks

make up, in great measure, for the weakness and untractable nature of these animals, and for whatever their country does not supply.

Each station usually consists of a small house, composed of two apartments; one for travellers and the other for the drivers:—there is also a clerk of the post, and a house-steward, as he is called unsuitably enough. The former of these has charge of the horses, the latter of the fuel and of whatever the barren region may afford the traveller; who, in spite of all the good will of the officious steward, is poorly off, unless he have brought provision along with him. Form then for yourself, my friend, an idea of what I, while dangerously ill, must have suffered in such a dismal country.

The steppes being wholly destitute of wood; straw, hay, or *kisik* (dung dried in the sun) are the materials, with which they contrive to warm the travellers' room. The steward is commonly an old soldier, who has a pension upon account of wounds or bad health; but remains in employ at these stations, to complete his twenty-five years, the term of service fixed for every Cossack. You will readily conceive that, with such a host, it is impossible to escape the wonderful recital of his whole military life.

Should you have omitted a close inspection

of your carriages, while at Kasanskaja, before entering upon these steppes, no resource is at hand, in case any accident occur. However, so far as it rests with the Cossacks, they readily assist you. Speak to them of their *attaman* or chief, and you secure their good offices. The present attamân* has the peculiar happiness of being greatly revered.

If obliged to make a journey in this country, one should choose the fine season; for autumn and winter are insufferable. It is necessary, in order to render the traversing of the steppes less disagreeable, to be furnished with a tent; which may at times answer the purpose of a house.

Here we are at New Tcherkask, now the residence of the attaman; it is newly built, a large and handsome town. The position is beautiful; nothing can be more picturesque than the general view from the hill, on which a great part of the town is situated. The prospect extends over a vast plain, through which the Don and Axai take their course: you have also within sight, the towns of Stari-Tcherkask, Axai, Nakshivan, and Rostov; all which appear grouped in the distance, and complete the picture. At Tcherkask, lovers of good cheer may

* This was the gallant Platoff.

indulge in the luxury of fine sturgeon, taken fresh from the Don. The wine produced upon this river is brisk and sparkling, like Champagne, but is not good, until it have remained some years in the cellar. When new, it is unwholesome, and has a disagreeable sharpness: the natives however are not so nice, and quaff it, as if delicious, in ample draughts. The country abounds with game, and pheasants are found in sufficient numbers even at this distance from* their chief abode.

Stari-Tcherkask, twenty versts from New Tcherkask, is another Venice; for in spring and summer it is under water: in those seasons the Don overflows, and deluges the whole plain; the inhabitants then repair to the tops of their houses, which, after the Asiatic fashion, are

* The borders of the river Fahz or Phasis. Pheasants are mentioned by Pliny (10. 48.) as inhabitants of Colchis; and are said to have been, by the Latins, called *Phasianæ*, from the Phasis; which rises in that country, where they used anciently, as at present, to abound.

"Argivâ primùm sum transportata carinâ,
Antè mihi notum nil, nisi Phasis, erat."

Martial. Ep. Phasian.

Mr. Morier informs us that he found pheasants, in astonishing abundance, in the province of Karabagh; and that this bird seems to make the Araxes its boundary, for it is seldom found to the southward of that river.

built with flat roofs; and upon these they establish themselves. This persevering attachment to the spot, resembles that of the Neapolitans dwelling near Vesuvius, who never forsake the homes they love, in spite of the hazards to which they may be exposed from the neighbourhood of the volcano. The inundations of the Don oblige travellers to embark with their carriages, in a ferry-boat beyond Axai, whence they have to row the distance of fifteen versts.

Nakshivan, a place of considerable trade between Axai and Rostov, is a small Armenian town, bearing the name of one of great antiquity, upon the left bank of the Araxes.

Forgive the length of my letter, on account of the delight I derive from conversing with you: and, while I feel sensible of your anxiety for our welfare, the interest of every adventure is enhanced.

Adieu—the horses wait to convey us to the Caucasus.

LETTER IV.

Axai, 30 versts from New Tcherkask,
13th October, 1811.

CONGRATULATE us upon having narrowly escaped a serious danger. We had left New Tcherkask to enter the miserable steppes; when on a sudden there arose a violent wind, with rain and snow, which found its way even into the carriage; and, in the darkness which accompanied the storm, we lost our road. Wandering about the desert, in this frightful weather, we began first to think of our small stock of water and provision, very insufficient for a delay of several days in the steppes; and then I foresaw with despair the moment when my dear children would cry in vain for food: I clasped them to my bosom, and bathed them with tears. By God's blessing, however, we recovered our path; and, after forty-six hours of wretchedness, we reached Axai. Exhausted with fatigue, we were lodged in the house of an aged Cossack, and had already taken a little rest, when cries from all quarters roused us

out of sleep: they were shouts of joy. On opening my eyes, I beheld a group fit for the pencil of a painter. There was a Cossack, about forty years of age, armed cap-à-piè, of a manly, prepossessing figure, who had that instant come in on furlough from the army, after an absence from his family of fifteen years. He was now in the arms of his father and his wife, surrounded by three children, two of whom were left in the cradle, when he went to join his regiment.

Ah, what moments must these be, after such a separation, to behold again those we love more than all the world! I was indeed so much affected by the scene, that, in spite of my weariness, I could not again lie down, but seated myself in a corner of the room, where I might witness the joy of the happy circle.

An incident rather diverting occurred, not long since, in a Cossack family at this place. A young couple, having lived happily together for a twelvemonth, saw all their joys blighted in an instant. The husband was forced to leave his disconsolate wife to join the army, and not long afterwards she received the melancholy tidings of his being killed in battle. After a certain time, the widow, yielding to the intreaty of her relations, married again: but

alas! her second husband was torn from her in the same way, he also being obliged to depart for the army. At the end of a few years, the first husband, who was believed to be dead, flies back to his wife, and, by an extraordinary coincidence, the second husband returns at this nick of time: this sudden apparition of her two husbands, places the poor wife in a strange position of embarrassment. Being, however, obliged to choose between the two, she declares herself in favour of her first husband; the other remaining a widower of a living wife. The rejected man repairs to his regiment; thence he is urged by despair to return home a second time; when, without delay and out of pure pique, he espouses the sister of his wife. —Here you have a winding up of the drama, marked rather by prudence than heroism.

To-morrow at an early hour we start again, and shall then soon become Asiatics.

LETTER V.

Serednoi Jegerlick, on the frontier line of Caucasus, 84 versts from Axai, 17th October, 1811.

In passing the Caucasian frontier from the north, you have the good fortune to escape the quarantine station, which is fitly named *Vanut-choi Jerlick*, or stinking Jerlick, upon account of the bad water of the little river Jerlick or Jegerlick. In returning, you are subject to all the restrictions of this establishment. Should you have set your foot upon any territory suspected of being attacked by plague, (as is the case at present with the region of Caucasus and Georgia,) and you wish to turn back only for an hour, you must submit to the regulations, and pass through the whole system of purification.

We shall soon pass the quarantine post of Mozdok, and then enter the mountains. I am depressed, when I think of the mighty barriers that will lie between us; and there are some places, which more than others indicate distance and separation. A mountain or a river,

a custom-house or a military station, make one sensible of remoteness, in a mode very different from an intervention of the most extended plains. Under this view, a sea voyage may be much less distressing.

The lazzaretto of Jegerlick stands in an unhealthy spot: both the air and water are equally unwholesome, and the rooms in which you lodge are dark and damp. It really seems as if their object were not to keep any person in health while under quarantine; at any rate that none but sick should remain there. Fortunately for us, we are not obliged to stay.

We are at this moment getting ready for departure—I have only time to say, farewell.

LETTER VI.

Stavropol, 167 versts from Serednoi Jegerlick,
21st October, 1811.

I HAVE now the Elborus * before my eyes. That colossus stands on this side Caucasus, overtopping all its extensive range. The huge masses, whose summits are capped with everlasting snow, look like mere hillocks by the side of lofty Elborus. It is called *Chat* or *Chach-Gara* by the natives, and was considered by the ancients one of the highest mountains on our globe. Colonel Boutzkóffsky lately measured it, and found the height to be 16,700 Paris feet: so that it is 2,030 of that measure higher than Mont-Blanc.†

The sight of these primitive mountains has made on me the strongest impression. While surrounded by the smiling and peaceful beau-

* This mountain is usually named, by modern writers, Elburz; as more consonant with Asiatic orthography. Mr. Pinkerton observes, that "Sherefedin styles the whole chain of Caucasus, Alburz."—*Mod. Geog.*

† Appendix, Nos. 1. and 2.

ties of nature, the pleasures we experience do not carry us beyond ourselves; but when among these vast hills, our ideas becoming as it were sublimated and enlarged, the imagination soars above its ordinary flight; or, overawed by the grandeur of the scene, our emotions border upon dread, and we have recourse to the fostering care of the Deity, for confidence amidst such appalling evidence of his almighty power. Alas! we are like children, timid, yet rebellious; and think of our protector only when we perceive the strength of the arm, which might strike us to the ground. "It seems, (says Rousseau,) while we mount above the abodes of men, as if we left beneath us every earthly sentiment, and that as we approach the ethereal regions, our souls inhale some portion of their purity."

It is a sad thing to have such poetical opinions dissipated; for the Tcherkass, who live surrounded by these grand scenes, have no sympathy in like feelings.

Some well armed Cossacks are to escort us. The sight of this small troop has strangely diminished my eagerness to transport myself into the centre of the mountains.

LETTER VII.

Georgefsk, 170 versts from Stavropol,
25th October, 1811.

My dear friend, make yourself perfectly easy; we have not made acquaintance with the Tcherkass: they have been so obliging as to spare us that inconvenience.

This is the capital of Caucasus, and the residence of the Governor General. Imagine what the effect must be of these majestic mountains, so near the eye as at this place; when from Stavropol we were struck with awe and admiration at their distant aspect! It is necessary to be on the spot, in order to conceive the magical effect of this long mountain-chain, thrown into a thousand fantastic forms; of this heap of enormous rocks piled one upon the other, with their icy heads often eclipsed by vapour, at one time hiding themselves behind the clouds as with a veil, then again breaking forth in dazzling brightness, reflecting the rays of the sun, and bedecking themselves with most exquisite colours. This scene brings to my

recollection the glaciers of Switzerland, where the rugged picture changes its aspect continually with the point of view, the weather, or the season. But the mountain now before us is old Caucasus, that cradle of the human race, of which we read so much in the gravest records of early time, as well as in those of poetry and mythology. While dwelling upon these, I have forgotten and nigh disdained all other objects; and I have not spoken to you of Stavropol, which however is a considerable town, and in a good situation.

Georgefsk is of less extent, yet well built, and gains in interest from its neighbourhood to the mountains and the mineral waters, and upon account of its colony of Scots. But I shall leave the place with pleasure, it being, as I am informed, extremely unhealthy.

By the bye, when others tell you of Caucasus, they will talk of its vultures and birds of prey; for my part, I shall only observe that pheasants abound here, and are of a delicious flavour.

LETTER VIII.

Mozdok, 115 versts from Georgefsk,
1st November, 1811.

We had quitted Georgefsk a little after noon, to proceed to Prochladnaja, a village at the distance of fifty versts; whither we were anxious to arrive before dark, upon account of the Tcherkass. But, having bad horses, we were overtaken by the night, when about fifteen versts from Stanitza Paulovskaja, half way to Prochladnaja. Two Cossacks escorted us, one of whom had gone on before, to prepare our lodging.

We were now in the steppe, with very dark weather and a tempestuous wind. My patient husband was taking a nap, I by his side, and my two children with the maid-servants were fast asleep. The carriage went slowly, the Cossack trotting along by us, with his lance in his hand, and cloaked in a *bourka;* which is a mantle of sheep's skin, usually turned to the quarter whence the wind blows. The circumstances of our situation, with the silence of our

party, combined to plunge me into a profound reverie: from this I was suddenly brought to my recollection by frightful screams, that startled my husband, and awaked our children and the servants.

"The Tcherkass, Tcherkass," cried the Cossack in front, returning at full gallop, and still, as he approached us, exclaiming, "Tcherkass, the Tcherkass." The alarming cry still rings in my ear, for I never shall forget it. Entering a defile, called the *Robbers' valley*, from the Tcherkass taking occasional advantage of its obscurity, to lie there in ambush, the Cossack had observed about thirty of them, and thought it prudent to clap spurs to his horse and return. At this shout, our driver instantly turned his horses round; and contrived, I know not how, to make them gallop all the way back to Stanitza Paulovskaja, which we had left four hours before. The driver and his horses appeared to be all animation, upon the cry of Tcherkass, which, it would seem, amounts to an order for a precipitate retreat, in case the escort be not numerous.

True enough it is, that fear adds wings to flight. Our driver, being as much terrified as ourselves, pressed his horses so hard, that the poor creatures were scarcely an hour in re-

tracing the distance, which before they had taken nearly four to perform. Finding ourselves delivered from such imminent danger, I embraced my children again and again, and clasped them to my bosom, as if I had been still fearful of their being snatched from me. I joined their little hands within my own, and thus offered up to Heaven a thanksgiving for their preservation. We had ample reason for our joy and gratitude, for the Cossack had spoken truth, and the driver had taken the most prudent step: the Tcherkass were actually at our heels, and near overtaking us.

Upon our arrival at Paulovskaja, my husband reported to the Cossack chief what had occurred, urging him to send out a detachment of his people, to disperse the banditti. This officer, however, fancying himself perfectly safe, thought he might dispense with the precaution; but he was wrong. Scarcely had we retired to rest, when we heard some musquet shots, and soon learnt that a considerable party of the Tcherkass had taken advantage of the dark night, and of the villagers' first sleep, to carry off fifty head of cattle; and had killed two Cossacks, besides the very officer who disdained my husband's advice.

At an early hour this morning, we set out

again, and arrived here by sun-set. I have already had leisure to visit the Terek, whose rapid current we are to pass upon a raft. This river, making its way through a myriad of rocks, rolls its roaring floods amidst the wrecks of Caucasus; and finishes its course to the Caspian sea, not far from Kislar, a trading town near the shore.

We shall be three days in crossing a wide plain of ninety versts, which extends to Wladi Caucaus. Our march will be that of a little army: we shall be accompanied by cannon, and a numerous troop; upon account of the Tchetchinzi, a very formidable people who inhabit these parts. Notwithstanding this strong escort, I am still uneasy. They scold me, and say I am wrong: but reproaches will not give confidence to the breast of a mother.

LETTER IX.

Beyond the Terek, 2d Nov. 1811.

We have just crossed the Terek, upon a very indifferent raft; and are now out of Europe.

The passage here, from one quarter of the world to another, is marked by some alarming circumstances. Our escort is composed of fifty infantry, as many horse, and cannon to make the complement. Every thing wears already a warlike aspect, even to my little André, who, in a Tcherkass dress, promises to fight for his mamma and sister. They make as much preparation as if we were going into action: the soldiers cross themselves, and I, once more offering up my babes to the care of Heaven, turn a lingering look on Europe. To you I bid adieu, to you in anxious affection I extend my arms—but the soldiers are hurrying to their parade, and range themselves in order. Our Cossacks are placed in front, and the flankers at a distance; the carriage is surrounded by our little corps. The drum beats a signal for departure.

Farewell, farewell.

LETTER X.

Wladi-Caucaus, 90 versts from Mozdok,
6th November, 1811.

From Mozdok to Tiflis are 250 versts, and all agree that it is a more fatiguing journey than many others of five times the distance. We arrived here yesterday, having travelled ninety versts in three days: upon the first, we came from Mozdok to Constantinofski,* the redoubt of Constantine, thirty-five versts; the next day to Elizabetski, that of Elizabeth, fifty versts; and yesterday twenty-five versts to Wladi-Caucaus; continually escorted in the same manner, upon account of the imminent peril of being at any moment attacked by the

* "The post (called Algovi Kabaki, otherwise the fort of Constantine) is one of the many Russian positions which maintain the passes of the mountains, and is situated on a rising ground at the foot of a high hill. These positions are mere *field-forts*, surrounded by a ditch. The inner face of the breast-work of the fort we were then in, was additionally strengthened by a thick lining of wicker-work."—*Travels in Georgia, Persia, &c. by Sir R. K. Porter.*

Tchetchinzi. Indeed I trembled, when they showed me several places, where many Russian soldiers had been massacred by these barbarians; and I confess that, travelling ninety versts through such a country, is a frightful undertaking. Till within sight of a redoubt I never breathed freely, and even under shelter of these works, have past restless nights, unable to divert my thoughts from robbers; for, in spite of all philosophy, the challenging of vedettes and of patroles reminds one every instant of surrounding danger.

An ardent imagination, or one which takes pleasure in looking upon the dark side of every thing, would here find ample food for its indulgence. My own mind, although less fertile, did not fail to paint some scenes sufficiently gloomy. A forsaken work, called Potiemkinskaja, excited in me more dread than all the rest, and its history, which is indeed exaggerated, gives one the horrors before reaching it. I shall not repeat the peasants' stories; but authentic relations inform us that about twenty years ago, this fort was invested by great numbers of Tchetchinzi; when the Russian Commandant, rather than surrender, chose, with all his garrison, to die sword in hand. This instance of the national bravery will not

astonish you, more than it does myself. On the spot where formerly stood the redoubt, I saw only a heap of stones; sad relics of the place, but an honourable monument of its gallant defenders!

Our slow march had the air of a funeral procession, yet even couriers cannot proceed in any other way. There are two places particularly dangerous on the road to Wladi-Caucaus; the first is a little wood, and beyond that the Robbers' valley. The commanding officer of the escort generally sends forward an advanced guard, to reconnoitre the ground, in case an enemy be lying in ambush. One cannot help feeling alarmed, at parting with such a detachment; indeed, until it rejoined us, the least noise made me start. In short, I am travelling with my children, and to you these fears will appear very natural.

I was much frightened yesterday morning, at a time that our Cossack flankers on the right and left were a good way off; when four of them galloped suddenly towards us, one firing a pistol: the officer who walked by the side of our carriage, understood this shot as a signal of the enemy's approach: in an instant the drum beat, our soldiers formed a square, the cannon were planted on its front, and in dreadful

silence we awaited the appearance of the enemy. Our suspense did not last perhaps three minutes, but these appeared very long to me. The four Cossacks having come up, replied to our inquiry, that it was only a stag, which they were pursuing. I now felt encouraged, and we reached Wladi-Caucaus in safety.

Until our arrival here, I have not had leisure to pay Caucasus the tribute of admiration it demands: I saw it only at a distance from Stavropol, and was so entirely possessed by fears of the Tchetchinzi, as to be insensible of its majestic beauties; which at every step became more clearly delineated, presenting a view of complete enchantment. The plain, we crossed from Mozdok to this place, offers nothing to the sight but uncultivated heaths. Here nature puts on a new aspect, a new vegetable world is exhibited, and you are sensible of a climate totally different from that you have quitted. Our eyes now dwell with pleasure upon a verdant carpet, diversified with most beautiful flowers; so that, while you, my dear friend, are buried in snow, although in the month of November, we fancy ourselves in the midst of summer. Such a land as this is worthy a very different species of inhabitants.

The steppe swarms with wild deer, and it is

amusing to see them bounding about in hundreds, while chased by the Cossacks; who are dexterous at killing them with their lances. The animals sometimes succeeded, by their swiftness, in eluding the skill of the hunters; this always pleased me.

Wladi-Caucaus is a fortress, esteemed the key of Caucasus, and the name* implies its situation.

The commandant, an old and respectable general officer, is continually fortifying and improving the place. He is the terror of the Tchetchinzi, and other inhabitants of these mountains; certainly he is a blunt creature, but the most amiable of the sort you ever saw.

* Wladat in Russia signifies *to command.—A.*

LETTER XI.

Wladi-Caucaus, 7th Nov. 1811.

Upon the report that the Kashoor, a high mountain which we must pass, was covered with snow, my husband proposed that I should remain here until the spring, with our children, and then rejoin him. You already divine my answer, as you know there is no danger that I would not share with him! If, however, on this account you fancy my conduct deserving eulogium, do not tell me of it, for our worthy commandant has satisfied my vanity upon that score. As the sum of the general's objections, he pointed with his hand at the terrific Caucasus, shrouded in the clouds. I replied, in the same language, pointing to Heaven, to my children, and my husband. He understood me, and fervently pressing my hand, rendered me sensible, in this agreeable manner, of the value of a good man's approbation.

As the difficulties of our route are increasing, I shall change my carriage, and travel with the

children in a very light *calèche*. Our female servants, equipped for the purpose, are to ride on horseback; and my husband, with the kind commandant, being also mounted, will escort the vehicle.

The road over Caucasus, now a master-piece of art, was scarcely passable in the time of General Totleben; who, with troops and artillery, was the first to open a passage as far as Georgia. It is astonishing how he succeeded; although at that day there were seventeen different bridges over the Terek, and they had not as yet constructed the various redoubts which now secure to the Russians a command of this stream. They say, there were at that time places where you were under the necessity of being drawn up high and perpendicular rocks by cords, which, however, an Ossitinian would scale with ease. In 1804, Prince Czizianow, an enterprizing man of superior talents, then commander in chief of the Russian army in Georgia, caused the present road to be constructed, and it was completed by M. Tamilov in 1807. There are not at this time more than three bridges over the Terek; but huge masses of rock have been blasted away, so that, in the fine season of the year, a carriage may pass safely through the same places, where before it

was hardly possible to venture without the help of a mountaineer.

We have just spent two most agreeable hours in the company of our commandant, who is an amusing personage. He is a merry creature, halloos and scolds, and is a downright boor; yet withal is thoroughly good, and well informed. He has seen a great deal of misfortune, and his history is altogether so extraordinary, that I shall amuse you by writing a little more about him. The general is not a native of Russia, but has been many years in our service; you will scarcely believe that he has a decided attachment for the savage gentry round him; he has lived a longtime among them, and still retains this partiality, notwithstanding all the sufferings he has endured from the Tchetchinzi. With them he languished in irons more than a year, after they had carried him off from the neighbourhood of fort Iwanow; he was then only colonel. But you should hear himself tell his own luckless tale, for it is with difficulty one can refrain from laughing and crying at the same moment. The following is the substance of this adventure.

One morning, as he passed a little wood, not far from his house, attended by three Cossacks, two shots were fired, which killed two of the

men who were behind him; at the same instant several Tchetchinzi rushed out of the wood, and seized the remaining Cossack, who was in conversation with the colonel; and whom they could not have shot, without endangering his officer's life, which was not their intention. Some of them, therefore, secured the colonel, while others proceeded to cut off the heads of the three soldiers: this being done, they bound our poor friend, placed him on a horse, and galloped away with him. After travelling three days, and being frequently dragged through thickets and difficult paths, the wretched captive arrived, half dead with bruises and fatigue, at the robbers' dwelling. Hoping that cruel treatment might induce the prisoner to implore the aid of his sovereign, they put irons on his hands and feet, and threw him into a dark, damp dungeon, allowing him only bread and water. The ransom they demanded was 50,000 roubles.* He got, however, the better of his wounds; but, torn from his wife and son, had need of all his strength of character to support his resolution. A whole year elapsed in this miserable existence; and his perseverance in refusing to ask the aid of the emperor, drew on

* Appendix, No. I.

him for a long time the most barbarous treatment. They whipped and beat him, until he was so weakened by the torture, that his avaricious tormentors were afraid death might deprive them of the looked-for ransom. During this cruel usage, he acquired the respect and confidence of the Tchetchinzi; who often came to consult him about their squabbles and private concerns. His decisions had made him, as it were, the supreme judge of their savage tribe, and after torturing him with the lash, they would load him with applause.

The women constituted his chief protection, and from time to time treated him with messes of their country cookery; they were indeed bold enough to show some sympathy for his condition, but dared not release him. At length, the people, finding they did not obtain the sum demanded, and that they risked the old man's perishing under confinement, began to bargain for his freedom; and agreed to take 10,000 roubles for their prisoner: his joy at release was much enhanced by owing it to a friend, who, having mentioned his confinement to the emperor, obtained his liberty. He returned, but his wife and son were no more; they had died of grief, and he found his house deserted. These sad recollections still afflict the old man: while he spoke,

he cast his eyes towards Heaven, and then, with a melancholy aspect, turned to my children and myself.

This wild people have a curious reason for indulgence in robbery. They pretend, that, after God had created the world, he published a decree, by which all people were summoned to take possession of their several portions: the whole of mankind had a share, except the inhabitants of Caucasus, who were forgotten. Upon putting in their claim, which the Deity acknowledged to be just, he permitted them to live at the expense of their neighbours;* and most assuredly they reap ample profits upon presumption of the license.

A history of this people would comprise that of many foreigners, whose existence among the savages is accompanied with so many circumstances of an extraordinary nature, that one might imagine them to be taken from romance.

A major in the Russian service, a man of great bravery, the scourge of these fellows who had sworn vengeance against him, was passing a wood with a small detachment, when the Tchetchinzi attacked him in superior numbers; but he de-

* This legend may have some reference to what is related in the book of Genesis, c. 16. v. 12.

fended himself with great intrepidity. Already had he lost many of his party, and perceived their ammunition to be nearly expended; when the enemy, who wanted only to secure the major, proposed to cease fighting, if he alone would yield himself up. In order to spare the few of his comrades, who survived, he resolved to sacrifice his own person; and was followed by a single soldier, attached to his personal service, who would not abandon his master. The others returned, and the Tchetchinzi carried off the captive to their haunts. It is impossible to describe the torments which this unfortunate officer, abandoned to the malice of his persecutors, had to suffer in prison. Even the women came every day to pluck at his beard, to tear his nails, to pinch him, and to spit in his face; indeed, had it not been for the assistance of his faithful servant, who was left at liberty, he must have died of hunger and vexation.

The jailer and his family chanced to be fond of music; so, when they learnt the major was acquainted with the guitar, they obliged him to play day and night upon an instrument of that description, which the petty tyrant put into his hand. This circumstance revived the major's hopes; and, with his faithful follower, he

concerted a plan for their escape. The old jailer liked to be lulled asleep in the evenings by the guitar; after which his wife was in the habit of putting the prisoner into his irons again. Upon the evening fixed for their flight, the major played on the guitar as usual; their jailer was already asleep, and the soldier pretended to be so; the old woman was the only one awake. When she approached the major to put on his chains, the soldier sprang upon her, and killed her by one blow of a hatchet, with which he had taken care to provide himself; the same weapon served to dispatch the jailer: but the most pressing necessity could not induce them to sacrifice a boy ten years old, who awoke; although the murderous instrument was thrice raised for the purpose, and, by sparing the lad, the risk of surprise was considerably increased. To add to their distress, they were in the dark, the fire was out, and they had to search for the key of the door. What a situation for these unhappy creatures! Amidst the corpses, in perfect darkness, and in a state of the utmost alarm, they were ready to turn the hatchet against themselves, when fortunately the soldier found the key. The two captives hurried from their prison, carrying in their arms the boy whom pity had preserved;

and both mounting instantly upon a horse they found in the stable, they took the child up with them, and committing themselves to Providence, quitted the village with all possible speed. The least noise made them start; in their fright they lost the road, and, to complete their misfortune, fell in with some Tchetchinzi, who laid hold of them. To these they told their tale, and met with compassion, although from Tchetchinzi, who called them *Konaks*, by which they mean guests, *protégés*, and friends. However, the compassion of a Tchetchinitz is very liable to suspicion; and it might on this occasion have been excited by a natural hope of gain, in their protection of the runaways.

The new captors took them to their abode, shut them up in an out-of-the-way room, and gave information to the Russian government of what had happened. In the meantime, the major's enemies, exasperated at the murders committed and at his escape, sought for him in every direction, and came to the actual spot where the fugitives were. The Tchetchinzi, however, faithful to their oath, pretended ignorance of the occasion of their countrymen's arrival; who, close to the major's place of concealment, made a horrible noise, swearing eternal vengeance against their lost prisoner. At length a

Russian messenger arrived, and set the major free.

In conclusion of this long letter, I must observe, how much I wish you were with me, to partake in the enjoyment of the grand scene upon which my eyes are at this moment fixed. The masses of Caucasus are discerned by their darker hue, through the shadowy veil of night; the moon, from time to time, enlightens their summits, which are covered with eternal snow, and makes them look like silver. The *clair-obscur* and profound stillness give to this picture the most beautiful, yet melancholy, effect.

LETTER XII.

Wladi-Caucaus, 8th Nov. 1811.

I HAVE so often spoken of the Caucasus cursorily, that it is proper to make you better acquainted with it. The observations I shall send, have been given me by our good old commandant, who has a perfect knowledge of the country and its inhabitants.

Between the Black Sea and the Caspian is situated this region of Caucasus, whose natives were almost unknown, until Catharine II. directed a survey to be made of the country. In the midst of these Alps lies another Helvetia, where, however, cultivation is yet in its first stage. Guldenstaedt and Reineggs travelled in this interesting country, under the auspices of the Empress of Russia; and they, particularly Reineggs, who visited the Caucasus five different times, have described its geography, natural history, and politics. This long chain of mountains is not of equal breadth in its whole extent. From Mozdok to Tiflis are 282 versts:

in this direction, the hilly region, which is watered by the Terek on the north, and on its south by the Aragua, is 112 versts across, reckoning from Balta to Msket. The valley, anciently known by the name of Porta Cumana,* extends for 175 versts.

* The Comana Pontica of Strabo is said to have stood on the site of the modern city of Tokat. Sir Robert Ker Porter, who took the same route as our author through Caucasus, makes, in his first volume of Travels, the following observations upon the more celebrated passes of these mountains and of Persia:—

"According to Ptolemy, there were three of these great passes: the *Pylæ Sarmatæ*, the *Pylæ Albaniæ*, and the *Via Caspia*.' It is likely that the first is the same with the *Porta Iberica*, or *Porta Caucasia* mentioned by Strabo, and the present pass or valley of the Terek. The two latter, the *Pylæ Albaniæ* and the *Via Caspia*, merely bestow two names on one place, the pass now called Derbent. But there was another *Porta Cumana*, and that lay farther westward. Pliny notices it particularly, describing its fortress by the name of *Cumania*. These defiles, as keys of the East, have always been vigilantly guarded by the possessors, who knew their value. But Leo I. rather chose to incur an inroad from the Barbarians, than be at the smaller expense of keeping the gate that fixed their boundary. Justinian knew better, and concluded a treaty with Kobad, King of Persia (A. D. 532.), agreeing that this pass should be protected by both sovereigns in common; or, if totally confided to Kobad's troops, the Romans should pay the Persian monarch 1,100,000 lbs. weight of gold in reward of the double service.—*Procop. B. P.*"

It is almost impossible to ascertain with accuracy the height of these mountains; their tops being for the most part hidden in the clouds; while the torrents, precipices, and *avalanches*, render them frequently inaccessible. The principal mountains contain everlasting *glaciers;* and, in other places, their granite crags stand quite bare. Some of the hills have, as one may say, several stories; the basement being clothed with forests, the centre destitute of all vegetation, and their summits generally covered with ice or snow. Upon the hills of a less elevation, which are of slate, vegetation shows itself already; and one notices some birch, pine, and juniper trees, with other Alpine plants. Adjoining these is a line of calcareous hills, covered with a luxuriant vegeta-

In a subsequent passage, the same traveller observes, that the *Pylæ Caspiæ*, which lie a few miles N. E. of Teheran, are said to differ in almost every point, from the description given by Pliny. (l. vi. c. 17.) "Arrian tells us, that when Alexander pursued Darius from Rhey, he reached the *Caspian Straits* in one day's march, and passing through them, entered Parthia on the following day." (l. iii. c. 20.) This agrees exactly with the distance that lies between the pass, now called Kewar, and the ruins of that ancient capital." See also Appendix, No. 4.

Of the Pylæ Caspiæ, a very satisfactory sketch and an ample description have been given by Mr. Morier, in his *Second Journey through Persia*, &c.

tion; this elevated range does not extend more than seven versts in length.

Caucasus is the source of a number of rivers, issuing from it in all directions. These mountains contain mines, of which the greater number are little known; yet like the miser, whose sole worth lies in his gold, these rocks, without verdure or even soil, have no value but the treasures they conceal. The smaller mountains and the valleys of Caucasus are alone capable of cultivation: the mountaineers live by their cattle and the chase.

According to accurate estimates, it is said that the Caucasus is inhabited by nearly a million of men fit to bear arms; making an immense population, when you superadd the aged, the women and children.* These people form many tribes, speaking divers languages, and their manners are distinct; but their general

* "The incredible number of tribes and languages in and about Mount Caucasus is spoken of, as well by the ancients as the moderns. See *Mr. Tooke's Russia*, vol. ii. and the Memoir of a Map of the Countries between the Euxine and Caspian, published in 1788. This remarkable tract, which forms an isthmus between the nations of the north and of the south, seems to have retained a specimen of each passing tribe, from the date of the earliest migration."—*Major Rennel's Geog. of Herodotus.*

character is bravery, a spirit of independence, a passion for arms, and a thirst for plunder; indeed, in that respect they are mere savages. The necessity of being constantly on their guard has confirmed their natural inclination for warfare; they attack with fury, and take the cruellest revenge. They are naturally indolent, plundering is their favourite pursuit, and often their only resource for subsistence. So vindictive is the Caucasus' highlander, that if prevented in gratifying his revenge while alive, he will bequeath it to his children. Easily seduced by hope of gain, he follows his chief at the first call, and will with him brave every danger; but, as soon as he perceives that there is no chance of advantage, he is as prompt to desert, as he had been before to join his leader. Ever roving about and holding his life by a tenure so uncertain, he is unacquainted with and cannot therefore appreciate the happiness of domestic repose. Independent in heart as in mind, even love fails in uniting him to his wife and children: he looks upon them, as his flocks, to be mere property; showing himself a stranger, not to law only and religion, but seeming to disown even the dictates of nature. So, when old age obliges him to lay aside his arms, the eldest son replaces his father, and

from that time the old man, ceasing to be the principal character, retires to the gloomiest corner of the house; where, unattended by the respect or affection of any one, he awaits his death with a stoicism worthy the school of Zeno.

They reckon five distinct epochs, at which the population of Caucasus has been augmented by new hordes. The Lesgees, the Ghyssrs or Ghasrazes, the Moguls, the Arabs, and the Tartars conducted by Zingis-khan, Timour-lung, and Batis, have successively contributed to the peopling of this region.

All the natives of Caucasus are either Mahometans or idolaters: there are very few Christians among them. Tamar, princess of Georgia, introduced Christianity among the greater part of these tribes, but for ages it has been displaced by Mahometanism.* The ruins of churches built by Tamar are however still seen; they have preserved some remains of Chris-

* Sir Robert Porter observes that, "As the Mahometan was the last religion attempted to be introduced among the Tchetchinzi, they suppose *themselves good Musselmen*, but are as ignorant of it as of the Christianity professed by their ancestors. All that shows they have any thing to do with the Arabian prophet are a few domestic regulations.—They have no priests of any kind."

tianity, in observing Lent with considerable strictness, and hold the feast of Easter so sacred, that at that time the prosecution of revenge is suspended.

The Tchetchinzi are masters in the art of robbery; in the pursuit of which they show no pity, even for their countrymen. If a Tchetchinitz get the better of another in single combat, the victor will strip and put him to death; but if one of these people seize an European, he will plunder his prisoner, yet preserve his life in hope of ransom. Notwithstanding such a continual system of pillage, the very profession of a Tchetchinitz, his dwelling is a mere den, destitute of every convenience; his bed a skin placed by the hearth; his food, coarse bread, half baked, which he eats in a smoking state, with half-roasted meat: these, with ardent spirits, of which they are particularly fond, are their luxuries. As long as the pilfered provision last, the wretch remains idle, and want alone drives him to active exertion in search of more. The Tchetchinzi do not take much trouble about agriculture; they cultivate only a little barley and wheat, with some tobacco and onions. The women perform all the domestic offices, while the men give themselves no care but in the chase and robbery. They are of a

middling height, and very hardy. When influenced by fear or mistrust they can be obliging, and are particularly so to the rich or to strangers, in hope of some profit. Their arms consist of a fusil, a sabre, and a dagger; sometimes also they carry a lance with a shield. The Tchetchinitz never goes out of his house without being armed, if only with a stick, at the end of which is fixed a ball of iron having three triangular points; this murderous weapon they call a *toppus*.

The Ossitinians differ little from the Tchetchinzi; they use bows and arrows, although their usual arm is a fusil. They are great boasters and quarrellers, threatening each other continually, either with a gun, a dagger, or the bow: usually however they content themselves by making a great uproar, and are quickly friends again; if any third person will celebrate the reconciliation with a glass of brandy, or a draught of their country beer, which is very strong. Their houses are, for the most part, enclosed by a wall or paling, surmounted with horses' heads and other bones.

Upon the death of an Ossitinian, his widow shrieks, tears her hair and face, and beats her bosom; but frequently this despair is only occasioned by the impossibility of her ever marry-

ing again: she pretends at every moment to be ready to kill herself with a knife or a stone, to drown herself, or to cast herself from the top of some rock; but is as invariably withheld by her neighbours, who never leave her during the three days of mourning. These friends employ the next three days in administering consolation to the widow, and in eating and drinking at her expense; while the conversation consists in praises of the deceased, who is usually soon after forgotten.

The ruins of churches built by the princess Tamar, which were forsaken upon the introduction of Mahometanism, are also seen on the heights in the Ossitinian country. This tribe have a no less vindictive spirit than the other natives of Caucasus; the effects of their cruel disposition may be stayed by dint of presents, but one is continually threatened. He who is eager to be revenged watches for the moment when, in the company of his destined victim, he may plunge a dagger in the heart of his enemy; but the man thus devoted to destruction is ever upon his guard; these two will however associate to all appearance amicably. Twenty years often elapse before revenge can be satisfied; and should he, who has been doomed to fall by the hand of an insulted man,

chance to die, the vengeance is transferred to the son or nearest relation of the offended. I have been furnished with an example of this bloodthirsty passion. One Ossitinian killed another, whose eldest son killed the murderer of his father; having thus gratified his revenge, the latter murderer took into his house the son of his recent victim. The child, then five years old, was educated as his own; but, being grown up to manhood, this young person stifled every feeling of gratitude, that he might think only of revenge, let what would be the consequence.

In the Ossitinian district there are to be seen some ancient tombs, within which medals of the Parthian empire and Cufic coins are frequently found.

The mountains of Daghistan are inhabited by the Tawlinzi and Lesgees, whose retreats are inaccessible; and these, like the Ṭagaourzi and Ingushis, live in a complete state of independence. The inhabitants both of Great and Little Kabarda are the same loose disciples of Mahomet as the other tribes. They live along the banks of several rivers, and are governed by their own chiefs. They use fire-arms, but the sabre is their principal weapon, and many among them wear coats of mail. From their

infancy, they are inured to the use of arms, and to manage their excellent horses. Their plan in combat is to fire but once, and then to fall upon the enemy with their swords. Their leaders are called upon to distinguish themselves by valour, and to be foremost in every danger. The treaty of peace in 1739, between Russia and the Porte, stipulated that the Kabardians were to remain a free nation, but to be confined within their frontier; incursions made into the territory of either empire were to be punished severely; and they were to deliver hostages as guarantee for their good conduct: these pledges Russia still continues to receive.

All the tribes make war against each other; living by plunder and attacking travellers wherever they can; no one therefore attempts to travel without escort, and if with cannon so much the better, for this wild people are much afraid of it. The country of the Tartars of the Kuban, who are a numerous tribe, lies westward of Kabarda.

But I shall not travel any farther among these hordes in this letter, which is, I fear, already too long even for the patience of friendship. So, good bye. We go on to-morrow.

LETTER XIII.

Kasibek, 25 versts from Wladi-Caucaus,
10th Nov. 1811.

THE stupendous mass of mountains around me combines to form a most imposing view. Alternate sensations of awe and rapture quickly succeed each other in this ancient land of enchantment; it was assuredly in these abodes, that Medea compounded her love-potions and her poisons. Here it was that Prometheus received the reward of his bold impiety; this is the very birth-place of magic; and it is from these lofty peaks that the immense *roc* used to take its flight, intercepting the rays of the sun.* Among these crags, which seem sus-

* "Caucasecasque refert volucres, furtumque Promethei."
Virg. Ecl. vi. v. 42.

Sir R. K. Porter tells us, the inhabitants of Caucasus believe to this day, that the bones of an enormous giant are to be seen on the smaller summit of Elborus.

For the fabled Roc, see the stories of the Third Calender, and the second voyage of Sindbad the Sailor, in the Arabian Nights, also the Travels of Marco Paulo. Sir Wm. Drummond, in his Dissertation upon the Phœnix (*Classical Journal,*

pended in the air, and hang threatening over you, and among precipices whose depth the eye shrinks from; the spirit of the inhabitants, becoming exalted by the sublime scenery around, may have acquired a vigour beyond the powers of ordinary men; for its unnumbered offspring seem to have been distinguished by a prowess as gigantic as the character of their country.

In the morning of the day before yesterday we quitted Wladi-Caucaus, to enter these mountains, with an escort of twenty infantry and thirty Cossacks, but without cannon, which the difficulties of the road will not admit. We soon arrived at the foot of the long chain of enormous hills, which are seen even at the distance of Stavropol. This antique barrier, dividing Europe from Asia, bears evidence of some grand convulsion that has heaped rock on rock, and mountain upon mountain; whose dark recesses and everlasting glaciers are a vast magazine for natural history, of which science has yet scarcely past the threshold.

Vol. XVI.) considers, from an etymological circumstance, that the Roch, or Roc, of Yemen, which is said to lay "an egg larger than a hogshead, and to make nothing of breakfasting on a rhinoceros, may be only an excessively exaggerated description of a real bird of prey."

The history of these regions hardly escapes from the darkness of mythology, until the Grecian expedition about the eighth century before our æra. About that period the inhabitants of Asia Minor, and especially the Milesians, founded their colonies, established themselves upon the shores of the Black Sea, built the city of Dioscurias* in honour of Castor and Pollux, and by

* "Subjicitur Ponti regio Colchica, in qua juga Caucasi ad Riphæos montes torquentur, ut dictum est, altero latere in Euxinum et Mœotin devexa, altero in Caspium et Hyrcanium mare. Reliqua litora feræ nationes tenent, Melanchlœni, Coraxi urbe Colchorum Dioscuriade, juxta fluvium Anthemunta, nunc deserta; quondam adeo clara, ut Timosthenes in eam CCC nationes quæ dissimilibus linguis uterentur, descendere prodiderit. Et postea a nostris CXXX interpretibus negotia ibi gesta. Sunt qui conditam eam ab Amphito et Telchio, Castoris ac Pollucis aurigis putent, a quibus ortam Heniochorum gentem feram constat. A Dioscuriade oppidum Heracleum: distat a Sebastopoli LXX mill. passuum."—*C. Plinii Natur. Hist.* l. vi. c. 5.

The author of the Memoir already noticed, (see p. 51. *note.*) fixes the site of Dioscurias at Isgaour; and adds, "At Dioscurias began the country of Colchis, which extended nearly as far as Trebizonde. Its soil was fertile, its fruit delicious, and its honey excellent, though it produced some sorts which were bitter. It furnished every article necessary for ship-building; that is to say, flax, hemp, wax, pitch, and wood of the best quality and in vast quantities. Its linen manufactures were much esteemed, which was adduced as a proof that its inhabitants were of Egyptian origin."

their commerce made these countries better known. Subsequently the power of Cyrus the Great appears to have been arrested by Caucasus; and Alexander's conquests throw little light on this portion of the globe.

The hatred of the great Mithridates for the Roman name gave new celebrity to this country. That prince, after several unfortunate wars, was forced by Pompey to seek safety in flight, about sixty-six years before Christ; and to cross the Caucasus, in order to crave protection of his son, who reigned in the Tauric Chersonesus. The Romans obtained a transient victory over Iberia and Albania: it was not, however, until about one hundred and twenty years afterwards, that Corbulo, for the first time, sent to Rome a map of these provinces; in which the war was prolonged until the reign of Dioclesian, and extended to Parthia and Armenia. Again, in the fifth century, we find the Parthians and the eastern empire making Caucasus the theatre of protracted wars; in which Iberia and Albania were again involved. From the thirteenth to the beginning of the fifteenth century, the Moguls and Tartars carried desolation and pillage through this country, under Zingis and Timour successively; until at length the Turks and Persians, after having for a long time disputed

the possession of it, made a partition between themselves; by which Mingrelia, Imeretia and Gouriel, passed under the Turkish yoke, while Karduel, Kahetia, and a portion of Georgia, became subject to Persia. The wild inhabitants of the higher hills alone preserved their independence.

The last epoch of a history so fertile in revolution begins with the eighteenth century. Notwithstanding the pretensions of the Persians, until the time of Heraclius prince of Georgia, and those of the Turks to our own day, the Russians have, since the reign of Peter the Great, obtained an influence continually more decided over the whole of Caucasus. At length George, prince of Georgia, made a definitive surrender of his government to Russia, which now possesses this classic land, enjoying a free communication with the wealthiest regions of Asia.*

* The slightest hint of projects entertained by any foreign power in the direction of [illegible]r eastern possessions, is sufficient to excite the jealous feeling of this co[illegible]try.

We have various accounts, derived from authentic sources, which decisively prove the joint designs of Buonaparte and his Russian allies against our interests in India: yet the views of those governments, either whilst acting together or independently, have hitherto been thwarted by various circumstances. Among the most important of these should be reckoned our defeat of Tippoo Saib, and the check given by his fall to the intrigues which France had long carried on in that quarter of the world; then the discomfiture of that army which was sent by the Directory to Egypt, and which was stated by Buonaparte to be on the high road to India. To this succeeded the death of the Emperor Paul; who, after he became the ally of France, seems to have entered seriously into the scheme of attacking us in the east: and, finally, the mission of Sir Harford Jones from this country to the court of Persia; by which the plans of Buonaparte, in dispatching General Gardanne thither, (as he did in 1807,) were completely frustrated.

Now, however, although it is not probable that we shall be for some time called upon to contend, with any but our *sworn friends*, for the wealth of India, the dangers, against which we have guarded so long,

At Wladi-Caucaus, which is as it were upon the verge of Caucasus, we lost sight of Mount Elborus, and then entered the mountains, through that dismal town, where one is tempted to exclaim with Dante—

"Lasciate ogni speranza voi che 'ntrate."*

are not diminished by the change in the quarter from whence they may be expected.

Mr. Leckie, who seems to have given this subject more consideration than any other political writer during some of the most momentous years in the late war (1807, 8, 9, and 10.) does not appear to have entertained any serious apprehension on account of the designs of France against our possessions in India, (although, when he wrote, her extensive schemes of policy were woven with the subtlest craft, and her imperial legions led by the spirit of Buonaparte,) if their track were laid through any routes that might be chosen by the way of Turkey and Asia Minor, by that of Syria, or by the eastern shores of the Caspian: the passage of any foes by sea, he, very properly at that time, deemed impracticable. He also considered the march of a Russian army to India, by the route of Bokhara, as impossible, in the actual state of the countries east of the Caspian: yet he does not deny that, if the Russian government were allowed time to establish military posts along the Oxus, and to secure the friendship of the Tartar chiefs, we might have cause to fear the success of projects thus cautiously concerted. But neither does this writer nor any other seem, at that time, to have anticipated the probability of an European army passing through the Albanian gates and the *Via Caspia*. At present, there is ample field for speculation, upon the attitude that a Russian army (said to be at this moment 130,000 strong) has lately shown in its cantonments on the Cyrus and Araxes; and the whole of western Europe is more than ever alive to the unceasing yet steady spirit of Russian aggrandisement. Georgia doubtless is the proper *point d'appui* for any Russian movements against Persia and India; the czar, however, is already curbed in his covert projects, both in the west and east, by the mighty power of public opinion: besides, he would not, as did the ancient Alexander, and as Napoleon, in his march to Moscow, (who alone may be compared with the Macedonian conqueror) leave only Satrapies behind him.

These are among the best guarantees for the safety of the Shah, and the integrity, at least from *external* assaults, of our eastern possessions.

Nevertheless, nothing is left untried by the Russian cabinet to secure all the approaches to central Asia; whilst they study to cultivate the best understanding with the Persian court, where their influence seems to have lately increased, in the same proportion that, our own would appear to have been diminished.

* Part of the inscription placed by Dante on the gate of the infernal regions, the last lines of which are thus paraphrased by Boyd.

"——————— Ye heirs of hell,
Here bid at once your ling'ring hope farewell;
And mourn the moment of repentance past."

Balta, the first village on this side Wladi-Caucaus, is a small fortified place, where you change horses and escort. We were very glad to take some rest there, after the fatigues of a march, during which we were surrounded by various dangers: at one time on the brink of a precipice; at another, passing beneath some shelving rock, which appears ready to crush the passenger; then obliged to climb to the top of a steep mountain, or, which is worse than all, to pass close by thickets, where, perhaps, some concealed robber might lie, prepared to take his unerring, murderous aim.

After an hour's refreshment, we continued our route, which became at every step more laborious. Approaching Lars, a fortress upon a very high mountain, the country changes its aspect every instant, and becomes more wild and terrific. Here and there the Ossitinian villages, in spots of great elevation, looked like swallow nests on the side of the crags. In the valleys, towers are still seen which served as fortresses in the wars, that these tribes formerly carried on against one another. This internal warfare is still kept up; and, if that were not the case and had we not some forts within these defiles, a hundred of the mountaineers would be sufficient to secure the *thermopylæ*,

which so frequently present themselves; and all communication with Georgia might be cut off. The Ossitinians, particularly, are intrepid and hardy as Spartans; it is, therefore, an indispensable policy for Russia to foment divisions among this people.*

Kasibek, at whose house we are at present lodged, is a colonel in the Russian service, chief of a numerous clan and in fact of all this district. By his influence and attachment to the interests of Russia, he has succeeded in keeping peace among his countrymen, and has crushed the seeds of rebellion. He takes his name from the huge mountain now before us, and is the Nestor of the country.†

* The *very vigorous* policy of the Russian government towards the various tribes of Caucasus and Georgia, thus partly acknowledged by our fair author, has lately been represented as rivalling that of their Turkish neighbours; in an undaunted freedom from all those scruples, which are the boasted distinction of our own administration.

† Sir Robert Porter, visiting the same place about six years later, writes as follows:—"The house where I halted, was the mansion of the widow of a native chief; to whom, from his attachment to the Russians, they had given the rank of Major-General in the Imperial army. As surnames are unknown amongst these people, to accommodate himself to the usages of his new masters, he took that of Kasibeck, in reference to the hoary mountain, under whose shadow he and his ancestors had dwelt, and by custom, from him the village itself

I have already observed, that Christianity was introduced among these tribes by the Prin-

gradually received the same appellation. The natives of this neighbourhood are of the Ossi tribe; a people of mixed persuasions, Christian, Mahometan and Pagan. The village of Kasibeck, as well as a few others in its immediate vicinity, is inhabited by Christians professing the same faith and observances as the Georgians. Their lately deceased chief was eminent for setting an example to his people of strict attention to all religious ordinances, prayer, fasts and holy festivals; and he exerted his power to the utmost in constraining all under his jurisdiction, not only to take part in these sacred duties, but to preserve with reverence the remains of their ancient but ruined edifices; in which their fathers had first offered prayers to the only true God. He himself erected a new and elegant church for his brother Christians, very near the spot where the old one of former times is yet revered in its fallen towers. That venerable structure, together with one on the opposite hill, was the work of the renowned Princess Tamara of Georgia, nearly 600 years ago. Her zealous piety converted the people of her dominions to Christianity; and we still find in the mouldering remains of the buildings she reared to its honour, in every part of this stupendous barrier, the most noble monuments to her memory."——"I was told the old general died rich, and that the greater part of his wealth was accumulated in the earlier part of his life, some 25 or 30 years before his zeal for the ways of Christianity manifested itself, along with the first appearance of the Russian military posts along the valley; which about that time began to escort travellers and merchandize, through its dangerous passes. Prior to this period, both merchant and charge depended on the good faith of the chiefs, through whose possessions he must travel."

cess Tamar; but the Turks and Persians converted them to Mahometanism. It is to be wished that Christian missionaries would settle here; for a religion, so mild and benevolent, might produce some salutary change in the manners of the natives. A few Scotch missionaries, established at Georgefsk, have set the example; but probably their small number has been an obstacle to success.*

The Ossitinians exact, even at this day, a certain tribute from merchants traversing their country; and woe be to him, who dares advance many yards without a guard, into this dangerous labyrinth. Instances are numerous, of unlucky individuals, who have been killed or taken prisoners, upon venturing a little beyond their escort. The Ossitinian robber may be likened to a vulture, that, pouncing unexpectedly upon its prey, carries it off in its talons; for this active barbarian rushes from his covert,

* Considerable information on the subject of these missionaries may be drawn from a recent publication entitled "Journal of a Tour from Astrachan to Karass," &c. by the Rev. William Glen, Missionary. The reader will find some curious matter for observation, in various conversations related to have passed between the author, his brethren and the natives, on theological subjects.

throws a cord round the neck of his victim, and then drags him away dead or alive.*

Some, however, of the Ossitinians live by their flocks, which consist chiefly of sheep; they cultivate rice also, and a little corn. Their mills, of which I have seen some near the Terek, are like small cages, inconvenient and badly constructed. They excel principally in the manufacture of arms; they make gunpowder also. The sabre, musquet, and harness of an Ossitinian descend, as an hereditary possession, from father to son. Many among them are clad in coats of mail, by means of which they believe themselves invincible: their horses climb and descend the hills, with wonderful activity, and contribute to render the riders

* It appears that this weapon is also practised in Persia, where its employment is of high antiquity. Ismael Bey, who commands the cavalry of the present Shah's body guard, is one of those who still exercise *the noose* with great skill; it is called *kummund*, and there are some instances of its being still used in their engagements. See *Morier's first journey*—wherein is added that, "the noose was an implement of war used by Rustam, an ancient champion of Persia, said to have flourished under Kai-Kobad, the Arphaxad of our Bible."

The *Lazo* of the Spanish South Americans appears to be the same formidable weapon as the ancient Asiatic noose, and is used by the inhabitants of the new continent, with surprising dexterity, whether in the chase of men or beasts.

very expert in their hunting of men. Although our troops defy these mountaineers, no one ever goes out of the redoubt without a guard, not even to draw water; and scarcely a week passes without some blood being spilt. If any man venture a little way from the fort, he provides himself with a great bell, in order to sound the alarm in case of danger.*

Having now perceived how extremely difficult this road must have been in the time of General Totleben, I cannot imagine how that officer, with all his perseverance, contrived to surmount, with a train of artillery, the numberless obstacles, raised at every step by nature and the inhabitants. The present is a noble road; one cannot sufficiently admire the extent

* "These Ossi Christians are habited in the manner of the Circassians, and never appear without the common weapon of the country, a dagger, in their girdle. Its form is broad near the handle, tapering down to a long point, the whole about eighteen inches long. In short, there is a general appearance of offence and defence in every thing we see;—every body is armed, every house is a sort of little fortress. The habitation of the late General Kasibeck is built of stone, and of a quadrangular shape, somewhat like a square fort, being defended by a high parapeted wall, with loop-holes and small watch-towers. There is only one entrance, and that is through a very narrow door, which, when shut, completely closes up the whole."—*Porter*.

of the work, which is worthy of the ancient Romans. The situation of Lars is very imposing; but it requires much time and labour to get to it: when, however, you are at its summit, the mountain upon which the citadel is built, appears small in comparison with those around it. The chief interest of a journey in this hilly region is derived from the variety of its landscapes; yet one seldom meets with any point of view, to be compared with this at Lars. Placed upon a lofty eminence, overtopped however by the hills surrounding it on every side, you are disposed to fancy that there cannot be any outlet; for the horizon of mountains completely shuts in the wild panorama, and this abode appears well adapted for misanthropists, or for such as, being a prey to remorse, may sigh for deserts and for clouded skies.

From Lars, where we passed the night, to Kasibek called also *Steppan Zminda*,* are twenty versts; this was our journey yesterday. About half-way we passed Derial, a small fort on the Georgian frontier. The first syllable in Derial,

* This name, Sir R. Porter writes, has been given to the village, in consequence of the church of that saint standing close to it.

as in Derbent, signifies a door or narrow passage: this pass of the hills is the *Porta Caucasia* or *Porta Cumana* of the Romans. Derial is an ancient fort, the building of which must have been very laborious. There is still among its ruins, an aqueduct, constructed in the rocks, to supply the fort with water: in order to be more certain of this never failing, the architect has made a vaulted passage to the banks of the Terek, which flows by the foot of the rock, at a depth of six hundred and eighty feet. Within the inclosure of Derial is a field that might be cultivated, and would produce subsistence for a garrison of a thousand men; moreover, the situation of this fort is so advantageous, that with this number of soldiers, the pass might be defended against a whole army.*

* "According to the calculations of Dr. Reinnegs, who visited the Caucasus in 1781, the elevation of the mountains, directly opposite the castle of Derial, is not less than 3,786 feet. This measurement was the result of several observations; and it may be received as the common height of nearly the whole range, east and west, with the exception of Elborus and Kasibeck."—*Porter.*

So the average height of this mountain chain would appear to be about the same as that of Snowdon in Wales, whose summit is somewhat upwards of 3,500 feet above the level of the sea.

"The pass at this place (Sir R. Porter adds) is not more

There are other roads leading from Russia, by the Caucasus, into Georgia; but this along the Terek is, notwithstanding its difficulties, the best, especially for the conveyance of merchandize.

In the part of the country, which we passed yesterday, the traveller, although prepared gradually for the different scenes that present themselves, cannot refrain from occasionally stopping, while struck with surprize and admiration. In some places the Terek runs parallel with the road, and forcing its way through rocks, precipitates itself from fall to fall, with a tremendous crash; while the spray rises in mist, and is at times carried by the wind to a considerable distance. Occasionally you behold Mount Kasibek, rising majestically above all the neighbouring hills with its hoary head of snow, that is entirely hidden in the clouds or towers with half its pyramid above them. An antique monastery, situated upon a very elevated spot, contributes in another point of

than thirty yards across; which facility of nature, agreeing with the vestiges along its borders, leaves no doubt in my mind that this, from earliest times, has been one of the main doors of communication with the nations of the north direct from Iberia. Pliny describes these defiles of Caucasus, and the mode of maintaining them."—See *Appendix*, Nos. 3 and 4.

view to enhance the interest of the picture. One is disposed to wonder how human hands could have erected it; and the marvel of the work acting on the fancy, one feels disposed to believe that heaven ordained its construction, in order that the wanderer through these savage wilds might be thereby invited, to raise his thoughts to the Great Creator.

Arriving at the place called Kasibek, we were kindly received by the Colonel. He, and his nephew, a Major in our service, are anxious to help us in crossing the Kashoor, which they say is unluckily covered with snow already. We shall perhaps be obliged to stay more than one day at Kobi, and they tell me it is a horrible place.

We have dined to-day in the Oriental style. They served us plentifully with *pilaw*, then sweetmeats upon sweetmeats and scarcely any bread. The mountain wine is not bad, and some of it a little like Madeira: our dessert consisted of quinces, chestnuts, and dates. Although our host lives somewhat in the European manner, yet he, as well as the rest of his family, retain the Georgian costume. To-morrow we shall have a fatiguing journey to Kobi, where we are to learn our fate. It is only seventeen versts from Kobi to Kashoor; but in that

short distance you pass between the Scylla and Charybdis of your journey ; particularly in the present season, when the snow frequently so fills the road upon the mountain Good-Gara, that you proceed along the brink of precipices, with a path not more than five feet in width; which the violent squalls of wind, and impending *avalanches* render more dangerous.

LETTER XIV.

Kobi, 22 versts from Kasibek.
12th Nov. 1811.

THIS Kobi is, indeed, a wretched place: it snows just now, as it does in the depth of winter with you.

The Kashoor mountain, or rather the Kristowaja, and the Good-Gara are already impassable; and there is no hope of our being able to transport my little calêche any farther. We are lodged in a small and disgusting casemate, dismal, damp and cold, without fuel, and very ill supplied with provisions. How much longer this misery is to last, God only knows! In order to picture to yourself this doleful abode, you must carry your imagination to the wildest scenes—fancy yourself journeying through a land of horrid rocks, and these partly covered with continual snow; whence your passage lies through a barren valley, and you do not see even this mean fort, until close upon it.* Such

* "This post, like most of the others, consists of a square fort, protected by earthen embankments, palisadoes and a shallow ditch. A few dirty rooms, totally devoid of furniture, are set apart for the reception of travellers."—*Porter.*

are the environs of Kobi, where we must remain, until some convoy arrive from Kashoor, to open the passage; for there is no possibility of doing so from this side. Even the old General, who, in his long confinement with the Tcherkass, has been inured to the endurance of hardship, finds Kobi an infernal place. Colonel Kasibek, who is accustomed to this frightful residence, assures us that he never visited it in such weather; and his nephew, a perfect gladiator in strength and apparently of a different mould from our own, begins to flag in spirits. My own courage fails me sadly now; I am very languid; little Catharine is ill; and I am tormented with anxieties. I fear, my friend, that I have the presentiment of some misfortune.

LETTER XV.

Kobi, 13th November, 1811.

THE snow has now nearly reached the top of the casemate: we are as it were buried alive, and it is with great difficulty we can stir out of our tomb.

We have held a general council, wherein it was decided that, a particular vehicle should be contrived for myself and children, to travel through the intricate and dangerous passage hence to Kashoor. The conveyance will be a large basket covered with a hide: it is to be drawn by two oxen yoked one before the other, and will be attended by four Ossitinians with my husband. Our carriage was left at Wladi-Caucaus; the calèche will remain here during the winter, and we are informed that beyond Kashoor we shall find an equipage in readiness for us; that arrangement having been made through the particular kindness of the Governor-General of Georgia.

Never, perhaps, did these mountains witness the passage of such pilgrims: beside ourselves,

there is to be of the party a lady seventy years old, who accompanies her son to Georgia. Notwithstanding her age and infirmity, she has no care but for her son; and is willing to face all dangers to be with him. They are preparing a basket for her also.

I can only compare our situation to that of a ship in a storm: where the tempest-tost mariner looks out from the mast-head for shelter: here, some one goes every moment on the battery, to see if aught can be discerned along the valley leading to the mountain; but our hope is as often disappointed, for no convoy arrives and there is nothing to be seen. In fact, all communication with the Kashoor is now at an end; for some Ossitinians, whom Colonel Kasibek sent to examine the ground, could not get farther than the Bi-Gara, four versts distant. This passage of the Kashoor has already been the cause of much disaster: there have been instances of persons falling over the precipices, and of others having been overwhelmed by avalanches, that are sometimes large enough to bury a whole village. Several travellers have been suffocated by the whirlwinds; which in parts of the route are so violent, as to raise the snow in drifts, that prevent either the advance or retreat of the traveller, who is thus buried alive:

Switzerland itself presents no wilder scenes. I tremble when I look around, and am almost led to repent of my undertaking.

15th November.

As we are still locked up in our prison, I will, if possible, turn my thoughts away from it, and try to write to you of any other subject.

I had often heard of hermits, but had never seen one. Learning while at Kasibek that I could satisfy my curiosity, I went to visit, in a cell not far from that place, one of these sloths, who are such vast pretenders to piety. I was surprized to find a healthy young man—his hermitage is hollowed out of the rock; where, thanks to the superstition of the people who look upon him as a saint, he lives in abundance. Should he ever be canonized, I shall not indulge much hope from his mediation; for I saw nothing in this recluse but a cunning rogue, and that sort of address, by means of which the lazy feed on the simplicity of others. There are some hermits in this country, whose object indeed may be the same, but who submit to trials really arduous: these inhabit the neighbourhood of Badkoo, where is still found the naphtha with which the ancients kept up their perpetual fires; and where, to this day, it is

preserved with religious care by a few Indians. Those among them, whose peculiar office it is to keep the fire alive, aspire to the title of saints, and voluntarily inflict upon themselves, for a certain number of years, the most cruel tortures. At the expiration of the term, these professional *pain-bearers* are acknowledged as saints: scarcely ten, however, in a hundred survive the horrid trial. Some remain constantly naked and in the same posture for years together; others continue lying or sitting in some particularly difficult positions; while others again sustain upon some part of their body very considerable weights. They all condemn themselves to their several punishments; until at length the benumbed body, withering or mortifying, obtains the repose of death, or purchases public veneration for the sufferer. Should one of these martyrs have the good fortune to survive his torture, he is removed from the stake to which he had been bound, or from the place where he had fixed himself; his body, become a mere skeleton, light as a feather and stiff as a piece of wood, is then washed; it is afterwards perfumed and supplied with the most delicate food: but the more injured parts of his frame still remain dry and incapable of use. He is now proclaimed a

saint, to whom every one is eager to pay the greatest respect; but the fellow is generally a dangerous hypocrite.

How far preferable is the ignorance of the savage, which leaves him as nature made him, to those false and pernicious doctrines that degrade it! When we consider these tribes, either lost in ignorance or a prey to error, we feel the value of a beneficent religion, unmixed with duplicity and fraud. What a triumph is it for Christianity, to contrast such miserable dissemblers, who aim at deceiving by cries of despair, by absurd inflictions, and mock contrition, with those pure spirits, who, being actuated by the charitable precepts of our faith, devote their whole lives to the consolation of their fellow creatures! The sight of suffering serves but to animate their zeal; by turns they weep and pray with the sick; and, like angels upon earth, seem, after the example of Our Saviour, to have merely put on a human form; and to bear with the weakness of our mortal nature, while they raise the dejected soul, and inculcate resignation, through the influence of their own example.*

* The translator begs to call the reader's recollection to our favourite Goldsmith's beautiful description of "the Country

While thus, my dear friend, I moralize with you, I have sought out the comfort I so much require, and feel my anxiety relieved.

Clergyman," with which it would seem the author was not unacquainted.

LETTER XVI.

Kobi, 21st Nov. 1811.

HERE have we been for eight days, which, at Kobi, are just so many ages.

The same weather continues, the snow, the cold, the wind and damp conspiring to make it wretched; but our distress, notwithstanding what we endure, has not yet reached its height; for the famine that threatens us will soon complete our misery: our best provisions are consumed, and the fuel as well as bread begins to fail. As our troubles increase, the old General and the Colonel are gone to Kasibek, to obtain for us whatever is most wanted. We remain under the protection of the Major, who will seize the first opportunity for our passing the Kashoor. It has grieved me to bid farewell to our Mentors, especially the good General, who during a whole week has shared our miseries; and now, to save us from starvation, undertakes this expedition in the most dreadful weather. The excellent old man embraced us

all, bestowed his blessing on my children, the old lady and myself; then mounted his horse with considerable agitation, and took his leave, accompanied with our hearty prayers. Notwithstanding the hopes held out by Major Kasibek, we feel like orphans, without our experienced guardian's aid; and while we bewail the present distress, are in utmost dread for the future. My nerves are now so shaken, that the slightest occurrence saddens and oppresses me; my husband's anxious looks, the cries of our children, the sighs of the old lady, of her son, and of our servants, combine to deepen the gloom of our melancholy situation.

22d Nov. 5 A.M.

The provisions which they promised to send are not yet come; we are positively without bread: but I may presume that our prayers have been heard, for the snow and wind have ceased; the weather has cleared; and our departure is now determined. A pious gratitude seems to spring up in the bosom of our whole caravan; for every individual is heard to return to Heaven his heartfelt thanks for the approaching deliverance: our troubles, however, are not all past, for our road lies over the frightful Good-gara.

Although the snow is very deep, Major Kasibek, who feels for us sincerely, is resolved to do all in his power for our release, and to make the attempt. He has already sent forward some active Ossitinians, for the purpose of tracing the road: our baggage-horses and escort are to follow them; in order, by trampling down the snow, to make a path for ourselves.

6 A.M.

The report of the two Ossitinians sent on to some versts distance is cheering enough; but, during a journey of seventeen versts, we have still to fear the storms upon the Bi-gara, the robbers, the avalanches and precipices upon the Kristowaja, the Good-gara, and Kashoor. Now, however, we are once more upon the move, and every individual is using all diligence to quit this mournful abode. If, indeed, the passage of the mountains be even as perilous as they say, our stay at Kobi has fully prepared us for the undertaking.

LETTER XVII.

Kashoor, seventeen versts from Kobi.
23d Nov. 1811.

We are providentially arrived in safety; but what a journey have we just performed! It was infinitely more dangerous than represented: any one, indeed, may believe in miracles, who arrives safe at Kashoor, through a snow-storm, like that we had all the way. I am so sensible of the great mercy vouchsafed us, that I every now and then embrace my children, while I offer up thanksgivings for their preservation; but there still remains for us the descent of this awful mountain.

So overpowered am I with the fatigue of body and mind, that I must defer, until to-morrow, the detail of its adventures.

24th Nov.

Precisely at seven o'clock yesterday morning, I seated myself in my basket, with the children in my lap. It is to be sure the most inconvenient vehicle that ever was used. I was

obliged to sit in a stooping posture, with knees bent, and scarcely able to hold my children; having at the same time to defend them from the cold. To complete the awkwardness of this machine, it was hardly ever balanced properly, although placed upon a sledge. My husband and the four Ossitinians were continually employed in propping it, and were frequently plunged to their shoulders in the snow, during the laborious march. We proceeded slowly, our horses and oxen sinking every now and then in the drift; for our path was only of the width the bat horses made it by their track. We marched on in mourufal silence, which was interrupted only by the whistling of the wind, or the cries of my children.

Upon leaving Kobi, we entered a valley of some breadth, which, as we advanced, became narrower, leading into a pass, where huge masses of snow appeared to hang from the lofty crags; as if the slightest breath would precipitate them and overwhelm us. It sometimes happens that an avalanche falling into the Terek, will stop its course, so as to cause the water to overflow, for a time, a considerable extent of country. We halted for a few minutes at some chalybeate springs, of which the Ossitinians drank very eagerly, plunging their heads into the water, to

recruit their strength; we also partook of this restorative, and then went on.

As we ascended, we approached the Bi-gara, which is seldom free from storms during winter. On this mountain a hut has been built by an Ossitinian family, who devote themselves to the assistance of unfortunate travellers, and shelter such as cannot otherwise escape the dangers of the road. We found some poor creatures who had taken refuge there ten days before, and dared not yet proceed.*

When we got near the Bi-gara, even Major Kasibek had his fears; the winds whistled round

* The establishment of this place for refuge, which reflects some credit on the Russian administration, will remind the reader of the charitable zeal of the monks of St. Bernard, in Switzerland. Sir R. K. Porter thus describes it:—

"On the side of one of these mountain glens, sheltered like an eagle's nest in the bosom of its native rocks, we discerned, not far from the desperate path, called the high road, a human habitation; a cottage, much superior to the usual hut of the country. It was occupied by an Ossitinian family, whose business was to assist the winter traveller. The munificence of the Emperor Alexander provides for this establishment: the inhabitants are employed in cultivating a sufficient tract of ground near their habitation; its produce, with sheep and goats from the little flock consigned to their charge, and a large depot of flour and brandy, are always ready for the purposes of charity. I was told, they most conscientiously fulfilled their duty."

us, seeming as if they had broken loose to dispute our passage: suddenly a drifting snow darkened the air, rendering respiration difficult. We were all seized with panic, and the Major, in great anxiety, was about to conduct us hastily to the Ossitinian hut: the storm, however, abated, and we were enabled to go on; after having paid this tribute of our fears to the horrific spirit of the mountain.

The day was now more than half spent, and we never thought of eating or drinking; for every moment was of importance, and each step we took seemed as so much danger past. All this while I had a difficulty even of respiration, so uncomfortable was I in the basket; my husband, moreover, wet to the skin and nigh fainting from fatigue. After mounting for a long time, we got a view of the summit of Kristowaja-gara,* and of the cross erected upon it. It is usual to leave at the foot of this cross some pieces of money, which deposit is respected even by the robbers; and travellers are accustomed to return thanks at the spot for having been permitted to reach it. My devotions were most fervent.

The prospect displayed from these heights is

* "Kristawaja, or Mountain of the Cross."—*Porter*.

magnificent; but a view of the long descent from the Kristowaja, and the ascent of the Good-gara, soon recal one's fears. I no longer admired the Terek, which seemed like a silver band* at the base of these precipices; nor could I dwell with pleasure upon the villages grouped along its banks: my eyes were fixed upon our advanced guard, who, already at the bottom of the Kristowaja, were proceeding to scale the perilous Good-gara; and we had to follow them. We descended the Kristowaja-gara with greatest caution, for in a considerable extent of the road was a precipice, at the distance of a step on the left of our path. I shuddered as our advanced guard appeared again; they looked as if suspended from the top of the Good-gara, and as about to fall into the dreadful abyss beneath them. We in our turn arrived at the pass, which is cut through the side of the mountain; it is in summer wide enough, but was now reduced by the snow to five feet at most. Upon our right was the brink of a frightful chasm; on the left large masses of snow hung threatening over us. Some of our party

* It is an agreeable testimony to the fidelity and taste of our author, that Sir Robert Porter has, in his description of the Caucasian regions, coincided with many ideas, and fallen occasionally upon the very terms of our fair traveller.

crossed themselves at times; others cried out; while some would shrink back with alarm: for my part, I endeavoured with closed eyes to fortify myself in prayer. Our prudent leader, Major Kasibek, ordered profound silence, cautioning the party that the least noise might occasion the fall of an avalanche.

We had already performed half our journey, and were beginning to feel some joy, at seeing ourselves so near the top of the hill, when we discovered a regiment of infantry within a few yards of us; it had just descended the Goodgara. I cannot to this hour comprehend how the troops could pass without precipitating us down the hill: they were obliged to make a new path upon the mountain's side, where the snow lay more than six feet deep. The danger of both parties, and the absolute necessity of an effort, succeeded in effecting what seemed to me impossible. No sooner had we escaped this peril, than we were menaced by another. An unruly horse, among the followers of the regiment, pressed upon my basket, which losing its balance leaned towards the precipice. I still tremble at the thoughts of it, and owe the preservation of myself and children to my husband; who, being close to the vehicle, succeeded by a strength of deperation in supporting it.

I felt great relief upon arriving at the summit of the Good-gara, and got out of my basket to breathe for a moment at my ease; but, casting a look behind me, sickened at sight of the danger to which we had been exposed. Still we had four versts more to the end of our stage; by a path that was very narrow, upon account of the snow, yet otherwise free from risk. We arrived here at eight in the evening, quite exhausted with fatigue and hunger, and chilled with the wet and cold; which, at this late season, is excessive upon the Kashoor mountain.

Our dwelling is again comfortless; the windows are not glazed, and the room has no stove; but any one who had survived ten days at Kobi, may pass one night at Kashoor without complaining. I have given you a faithful account of our journey yesterday; we were thirteen hours in travelling the seventeen versts, and I leave you to judge how tedious the time appeared, in the midst of so much danger and distress. The old lady, our companion, fell upon her knees, as soon as she got out of her basket; and remained more than a quarter of an hour in that posture, returning thanks for her preservation. Her son, in a similar position by her side, completed this picture of pious gratitude.

We are about to descend the hill of Kashoor, upon our way to Passananoor; it is a journey of twenty versts, and not without risk. We hope to meet the promised calêche; for my poor children, as well as myself, are in equal need of being released from our uncomfortable basket. The signal for marching has been given. We are to go directly.

LETTER XVIII.

Ananoor, 19 versts from Passananoor.
25th November, 1811.

After our arrival yesterday at Passananoor, I did take up a pen to continue my diary, but felt myself so completely worn out by the perils of our wearisome journey, as to be under the necessity of deferring until to-day the recital of our adventure. Now, although I am really unwell, I will write to you, for it may amuse my troubled mind.

At nine in the morning, yesterday, we departed for Passananoor, my bones yet aching with the fatigue of our previous journey. The descent of the Kashoor is long and steep, and one of the most difficult in Caucasus: but its dangers are somewhat compensated by the grandest scenery. From the top of the mountain you see, in fact, nothing but frightful precipices, and one vast field of craggy points; yet, as you descend, the landscape unfolds, and your ravished eyes take into their view the country watered by the Aragua. Arrived at

the bottom of the Kashoor, we found ourselves in a more genial climate; we were already in Georgia Proper; where, instead of the barren and wild hills we had left behind, a charming champaign presented itself. The mild air, a calm and clear sky, trees and plants still in verdure, and a sweet warbling of birds, announced another world.

Nothing however could make us forget our weariness; and I confess that this day was almost as tiresome as the last. I became very impatient for the Governor-general's calêche, which at length we found about five versts on this side Passananoor. I cannot describe my satisfaction upon being released from our irksome position; we were now seated in a good roomy carriage, and I thought myself secure from every danger. My children and I being cramped by our confinement in the basket, and my husband tired by walking so great a distance, we were all very happy at the change; and our road appeared far less dangerous. But how often do we fancy ourselves already in harbour, when perhaps on the very eve of shipwreck!

We had not proceeded far, before we came to descend a hill, having on the left a declivity of some depth, at the bottom of which flowed the

rapid Aragua. Our guides did not allow us to get out of the carriage, but contented themselves with locking the wheels and going at a foot's pace; but, alas! they drove over a large stone, the carriage lost its balance, and rolled down the bank. At the first bound my husband was thrown upon the rocks, where he lay senseless; the next jerked out our nurse and my boy, and the last shock dashed the calêche, already broken, into the river. I, however, remained in the carriage with my other child; whom, to save from injury, I held close to my bosom. Large pieces of rock, loosened by our fall, rolled with a crash into the water; add to this, the cries of affright from the men remaining on the hill, the noise of the torrent breaking against the calêche, and the groans of the driver, who was dragged along with the vehicle and had received some severe bruises. You may form some idea of my horror, when I had sufficiently recollected myself to reflect on the circumstances of our accident. I shall not attempt to describe my own feelings, nor those of my husband, until the moment of our being convinced of each other's safety. My agony was such, that having believed my husband and child were dashed to pieces, it was some time before I regained my presence of mind, even

after I heard them speak. My husband was stunned by his fall; but, upon somewhat recovering his senses, an alarming recollection of myself and the children roused all his activity; when, forgetful of his own suffering, he plunged into the water and succeeded in reaching us. The rest of the party had, in the mean time, descended the hill by a circuitous path. I was carried to the bank of the river, and there discovered that my husband had hurt his right arm; but, by most unaccountable good fortune, neither I nor my little girl were at all hurt, excepting some slight contusions. Our nurse, abandoning herself to save the boy, was wounded in the head; and the sight of my child, as well as of herself, covered with the blood, was at first most appalling to me. The men contrived to draw the calêche out of the water, and though much damaged, it was luckily still serviceable: the difficulty was how to get it again on the high road. The bank was more than a hundred feet high, and so steep that I and the children were drawn up with the aid of a rope; by dint, however, of great exertion, the calêche was placed again on the road; so that, after some temporary repairs, they got it to Passananoor, but not until very late. As to ourselves, we crawled five versts the remainder of

the way, with a good deal of pain; particularly my husband, whose arm swelled very much. We were completely worn out when we arrived at the end of the stage; whence, after a wretched night, we came on to-day to this place, anxious to expedite our arrival at the city of Tiflis, now only fifty-four versts distant, and to which I look forward as our haven from all further disaster.

P. S.—I resume my pen to observe, that Georgia, as far as I can at present judge, is a delightful country; it is mountainous, but fairly cultivated, and very fertile; the sky is beautiful. The Aragua waters a fine valley, and at intervals, you meet with ancient towers, which formerly served the inhabitants as fortresses in time of war. The climate is so favourable, that in this month of November, they are working in the fields. It is surprizing to observe the plough drawn by six or eight oxen; but they say the soil is very stony; yet I am inclined to believe the principal cause to be the sluggish or feeble nature of the animals,*

* In 1817 Sir Rob. Porter noticed awkward ploughs in this neighbourhood, drawn by as many as fourteen oxen in pairs. This, however, may be rather considered as arising from an old prejudice, as to the necessity of so many oxen in draught; for,

for, in some parts of Asia, the brute creation seem to partake of that as much as the men.

Since our dreadful accident of yesterday, I feel afraid of the smallest hill, and unfortunately we have not yet passed all the precipices. I confess that my journal has hitherto been of a gloomy cast throughout; but this is the result of our fate, not that of my taste; since I would rather have employed the gayest colouring in my descriptions; for I never had a disposition to imitate those English romancers, who drag their heroes out of one peril into another, leading their readers along with them through successive chapters of misfortune.

in many parts even of England, the Isle of Wight for instance, it was customary, even within the last thirty years, to employ twice as many cattle in ploughing and other farm works, as are generally used at present.

LETTER XIX.

Duchet, 18 versts from Ananoor.
26th Nov. 1811.

This morning we quitted Ananoor, a fort situated upon a hill like that of Duchet, where we now are. The late Czar Heraclius used to reside here in a spacious chateau, at which we alighted. It is a complete square, having a gallery running round it;* in the centre is a large hall with many small chambers. The windows are without glass, but ingeniously

* This style of domestic architecture appears of great antiquity, in Greece, Asia Minor, and the neighbouring countries, at least as early as the Homeric age. The reader will find this subject very satisfactorily treated in Lord Aberdeen's "Inquiry into the Principles of Beauty in Grecian Architecture; with an historical View of the Rise and Progress of the Art in Greece." Reference is here made principally to his lordship's interesting elucidation of the term αἴθουσα, which we have been vulgarly accustomed to translate as a *portico;* thereby transferring to an humble *balcony of wood,* those feelings of admiration which we are fully justified in entertaining for the beautiful porticos of marble, that adorned the most scientific structures of Greece, in its age of architectural perfection.

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carved; the floor is stone; there is no furniture excepting some Asiatic carpets, and large cushions; the roof is flat. We are provided here by a pensioner, who was cook to Heraclius. Already, even on these limits of Asia, the people seem to have as much regard to the warmth of the climate in their cookery, as in architecture. The food is light and agreeable; it consists of all kinds of pilaw, of fruit and sweetmeats; a soup called *bosbasch*, *schichlik* or roast mutton, *airan* or curdled milk and water, and all sorts of sherbet, which is made of sugar and water with the juice of various fruits.

I never enter without emotion the audience-hall of the celebrated czar, nor his court of justice, where sentence of death used to be passed, and frequently was executed on the spot. The view from the gallery is very fine; and in summer, when the court were here, Duchet must have been a pleasant residence. We enjoyed some charming landscapes, during to-day's journey, over hill and dale, through fields and forest scenery. This large and lonesome palace of old Heraclius, resembling as it is does what we find described in romance, is continually productive of melancholy reflections. Here, where a renowned and powerful prince once ruled,

the wind now whistles round his grave—where formerly the tribunal was assembled, where so many passions sat even on the judgment seat, or were judged in turn, now the silence of decay and death have their undisputed sway. This vast mansion, once the seat of a numerous and a brilliant court, is now but the funeral monument of its former grandeur, affording shelter only for wayworn travellers. It may be likened to a rock, that has hung for ages over the pilgrim's path, and at last falls down to form a pillow for his head.

LETTER XX.

Msket, 16 versts from Duchet.
27th Nov. 1811.

THE prospect of soon ending our long journey, delightful weather and beautiful scenery, have made this day's travelling very pleasant, and revived our spirits.

We alighted in Msket, at an old monastery, now used for the quarantine. The Kur runs under our windows, a wide and rapid river, called *Cyrus* by the old classics: Tiflis, as well as Msket, stands upon its banks. This was originally the chief town of Georgia, and continued so for two thousand years. About the middle of the fifth century, Vachtang Gourgaslaw, Czar of Georgia, while hunting at the distance of twenty versts from his capital, discovered the hot springs; which, to this day, render the baths of Tiflis so salutary: being pleased with the spot, he built a town, which became the metropolis of his states. It was named *Twilis*, signifying *hot-baths;* whence, by corruption, you have Tiflis.

Upon seeing Msket, at present containing no more than a hundred houses, and those inhabited only by poor Georgians and Armenians, one can hardly believe that, when the capital, it was thirty versts in circumference, and numbered within its walls eighty thousand men capable of bearing arms. This ancient place is finely situated in a valley surrounded by mountains, and is watered by the Kur and Aragua; the latter river* falls near Msket into the Kur, which discharges itself into the Caspian sea. The chateau of the czars, placed at the junction of these streams, is built of granite, and served anciently as a fortress also: you may distinguish it from the surrounding ruins by its massive walls, which have withstood the assaults of time.

According to tradition, some of the earliest†

* "The Aragua (the *Aragus* of the ancients) flows majestically S.E. amid the high chains of the Kumlis Zighe mountains on the west, and that of the thickly wooded Gheff and Mogheff (*Gog* and *Magog*) on the eastward."—*Porter.*

† The personages noticed by the tradition are thus enumerated in the original:—"Les descendans les plus proches de Noé (tels que Sim, Farsis, Targamos, Kartlos et Mshet) fondateur de la ville du même nom, &c."

The following is the slender and only authority the translator can discover for this relation; which is thus introduced in the Memoir of a Map of these Countries already quoted:—"*M.*

descendants of Noah chose this spot for their abode, upon account of its beautiful site and strong position: theirs, they say, was the golden age. So you may, if you please, consider me to be now in one of the oldest towns of the whole world. The monastery, which is used for quarantine, was erected in the beginning of the fourth century; and became the mother church of Georgia, under the name of *Samtawriisky*. There still exists a very fine church of Greek architecture, which is built entirely of stone; and, no iron or wood having been employed in the construction, it is in a perfect

Guldenstaedt was permitted to make some extracts from a manuscript chronicle, in the Georgian language, compiled by order of *Vachtang*, late Prince of Georgia, from the archives preserved in the monasteries of Gelati near Cutais, and of Zcheta near Tifflis. This singular history states, that 'In the year of the world, 1792, there dwelt in a fortress, on Mount Ararat, a man of the name of *Targamos*. He lived six hundred years, and was the father of eight sons: 1. *Aos*, from whom are descended the Armenians. 2. *Karteios*, from whom came the Kartuelta (Georgians.) 3. *Baidos*, ancestor of the people of Raanta (Shirvan). 4. *Moakan*, from whom are descended the Mokavnelta (people of Erivan). 5. *Lekas*, ancestor of the Lecta (Lesgnis). 6. *Eros*, father of the Migrella (Mingrelians). 7. *Kaukas*, of the Kaukasianta (Caucasians). And 8. *Egros*, father of the Imeretians and Cahetians. Of these sons the most distinguished was *Karteios*. He had four sons, all of whom became *Mépé* (sovereigns).' "

state.* The walls bear marks of great antiquity; and there are yet to be seen upon them allegorical figures, of various colours, carved in relief. Not far from this church, are some ruins of the metropolitan's residence, and the walls of monastic cells, which made part of the convent. The most remarkable thing is a chapel, six feet wide by eighteen in length, situated in a recess at the corner of the fortress wall. Here Nino† used to offer up her prayers to God: she has the credit of having introduced Christianity into Georgia, in the beginning of the fourth century, under the reign of the Czar Merian. According to some, Nino lived in the time of the Great Constantine, and was carried captive

* Sir R. Porter has little doubt that in Msket we have found the winter-quarters of Pompey; that it is the Artanissa, as well as the Mestletta of Ptolemy; and the Harmastis of Pliny. See Appendix, No. IV.

† Of this reputed saint, Nino, a variety of miracles are related. For a detail of some of these wonderful performances, the curious reader is referred to Chardin. The following historical notice is given of her in the Georgian chronicle already mentioned:—"From the building of Rome, which happened 3233 years after *Adam*, to the days of *Merian*, there reigned in Georgia twenty-two *Mépés*, (whose names are given in the original); and in the reign of *Merian*, in the year 338 after Christ, the female saint, *Nino*, together with the holy sister, *Sidonia*, and the holy nun, *Abrata*, arrived in this country, and established the Christian religion."

into Georgia; where she succeeded in the introduction of Christianity, through the many miraculous cures performed by her, which she attributed to the power of her religion: this, in the end, persuaded Merian to become a convert, and he obliged his subjects to follow his example. Others say, she went of her own accord from Rome to Jerusalem, and thence into ancient Iberia, for the diffusion of the faith; that she bore a cross, made of the vine, bound with her hair, and with it in her hand made proselytes. This cross had been constantly preserved by the Georgian czars, and during their absence used to be deposited in the cathedral of Msket. When Georgia was invaded by the Turks and Persians in 1720, the said cross was carried into the mountains, and remained for a while in the church of Ananoor; whence it was afterwards sent to the Czarewitch Vachtang at Moscow. The Czar Heraclius had often, though without success, reclaimed the revered relic from the descendants of Vachtang; but at length Prince Bakarew, nephew of the latter, laid it at the feet of the Emperor Alexander, who graciously restored the cross to Georgia.

About eight centuries ago, they constructed another monastery, which was inhabited by the patriarch or *catholicos:* this is very large, and

in good preservation, and, being situated on the bank of the Kur, has an imposing appearance when viewed from a distance. The cupola of this great edifice is surmounted with a gilt ball; which the Persians have vainly riddled with their shot, in hopes of knocking it off. The images of the saints, represented on the wall of the interior, have been mutilated by the Persians; who, when they found they could not set fire to the building, vented their rage upon the walls, by hacking them with their pikes and sabres.

The coronation of the czars was performed in this monastery, and their remains were deposited there after death. The nobles were interred within its inclosure. The Marquis de Paulucci, Governor-general, has lately, by order of the Emperor, erected monuments on this spot, over the tombs of the two last Georgian czars, Heraclius and George his son, who ceded these states to Russia. The rest of Msket presents on all sides traces of devastation. Upon an eminence to the north, are the ruins of a fort, constructed by the Princess Amilachworow above two thousand years ago, and part of the walls remain entire to the height of seventy-two feet. Thence you have a superb view, over the long and fruitful valley of the Aragua, which extends for thirty versts, inter-

spersed with towers and hamlets. There is scarcely any old castle without its tale of murder, or that is not haunted by a ghost: so, the story goes here that, this fort was for a long time inhabited by a princess of strong passions, who used to entice young travellers to her castle, and afterwards have them thrown from the top of one of its towers into the river; hoping, by these means, to conceal her crimes and shame.

Many ages before the Christian æra, Kartlos Prince of Kartelinia established himself upon the heights, which are seen three versts from Msket. The czars, who fixed their abode here after him, were idolaters; they set up in a valley their idol *Armasa*, and sacrificed to it the first born of their subjects. A fall of water, which runs into the Kur, took from this image the name of *Armasm Zkala*, or the water of *Armasa*, which it still retains. When this idolatrous worship gave way to Christianity, the idol was overthrown; but a tribe of Lesgees, with other plundering clans of Caucasus, established themselves in its place. For a long time these robbers ravaged Georgia, and whenever they could seize travellers proceeding to Tiflis, they would carry them off, and sell them as slaves in Anatolia or Egypt.

The chain of mountains, which begin at Msket, form the banks of the Kur, rising continually until they reach the Turkish fort Akilzik; whence they touch on the frontiers of Imeritia and Gouriel, stretching over to the Black Sea. I was astonished at the sight of caverns hewn in the upper part of some rocks opposite Msket, on the other side of the Kur; which have served as a retreat for the people, whenever the town was attacked by hostile tribes. The repeated inroads of their enemies reduced the ancient capital of the Georgians to its present deplorable condition; and, the Lesgees having cut off the communication between Msket and Tiflis, the inhabitants were no longer able to convey bread, wine, and other commodities to the latter place, upon account of the risk incurred in the mountain passes, within the neighbourhood of Msket. The Czar Heraclius however, twenty-five years ago, invited all those in the different provinces, who wished to change their residence, to come to Msket, that they might keep a watch upon the high road; in recompense for which service, he granted them the profit of a small duty on goods carried by that route to Tiflis. In consequence of this wise measure, the population of Msket increased rapidly; and the Russian

troops being ordered to hunt down the Lesgees, the latter relinquished their incursions; so that the passage became free. Upon this the inhabitants ceased collecting the tax, and devoted themselves to agriculture: whatever transit duties are now imposed on merchants, are paid into the public chest, for the maintenance of the patriarchal church.

The bridge over the Kur is a verst from Msket, and is flanked by two ancient turrets, which formerly served to defend it. They say Pompey built this bridge, when he crossed the country with his army; but it is more probable that the Princes Gedewanow, who had possessions in this neighbourhood, constructed it before the arrival of Pompey

Scene from the great cemetery

LETTER XXI.

Tiflis, 23 versts from Msket.
29th Nov. 1811.

HAVING quitted Msket, and crossed the ancient bridge over the Kur, we followed the river-side; a pleasant road, which conducted us to a plain, where we left the Kur upon our right, having on our left a chain of hills, and Tiflis before us in the distance. The plain gradually contracts into a narrow valley, at the extremity of which Tiflis presents itself on the banks of the Kur: the scene is beautiful, particularly when viewing the town, with its numerous towers and churches of every colour glittering in the sun.

On approaching, you distinguish the roofs and terraces of the houses, and their gardens planted in successive esplanades upon the sides of the hill; which is crowned with the ancient fortress. The Governor-General's house, of which the style is half European, half Asiatic, is spacious and handsome; it is situated

upon an elevated spot, half a verst to the north of the town. Not far from it is the hospital, a new stone building, which also stands on the right of the Kur. This situation has the advantage of healthy air, not generally the case at Tiflis; and is therefore less exposed to the plague, which has made frequent ravages in Georgia. The last appearance here of this direful contagion was in 1810; when it attacked the Russians, during their expedition against Akilzik.

The Georgians do not display any skill in the arts, except in their manufacture of carpets, which are particularly well made in this country. They import even their furniture, which is brought, at a great expense, from Russia; and, instead of glass for the windows, commonly make use of oiled paper. This trifling circumstance produces a gloomy effect, the outside of their dwellings appearing to bespeak misery in the interior. It is true you soon discover that this is not the result of poverty, but alone owing to want of diligence; for, being unable to receive from abroad several useful articles without much cost, they prefer being deprived of them to the labour of manufacture.

Georgia Proper or Koortchistan, comprehends the provinces of Kahetia the ancient Al-

bania, of Imeretia the ancient Iberia, and that of Kartelinia. It is said, that in the fourth century, when Nino introduced Christianity, the inhabitants adopted St. George as their patron, since which time they have been called Georgians; they are also styled Kurtschi, an appellation common to all Asiatics who forsake Mahometanism for the Christian faith. But the tradition, which derives the name of Georgia from St. George, is evidently incorrect; for this name was well known before the Christian æra. It is more probable, as some have supposed, that it proceeds from the Greek word* for agriculture, and the nature of the country seems to confirm this conjecture.†

Mingrelia, the ancient Colchis, now forms a part of Georgia. As to the Amazons, their very existence as a race is called in question; it becomes, therefore, a matter of great doubt, whe-

* Γεωργία.

† Both these conjectures appear equally groundless, as supplying the etymology of our vulgar appellation for this country.

The name *Koortchistan*, and that of *Koordistan*, which is applied to a province lying south of Azerbijan, and west of Irak Ajem, may possibly have come from the same Asiatic root. Vieyra derives the names of the *Coords* and of their country *Coordistan*, from *Cord*, an Arabic as well as a Persian word, signifying strong, strenuous and warlike.—See *Vieyra, Spec. Etym. Prim.* vo. *Curdi et Curdistania.*

ther it was of our sex those formidable bands were composed, of whom such feats are related. However, the country where they were said to reside is described as lying beyond Caucasus, and near the Black Sea.* Georgia has

* "If such a people had really existed," says Mr. Bryant, "some traces of them would have been found either in Iberia and Albania; or in the country upon the Thermodon, where they are supposed chiefly to have resided. But Procopius says, that there was no mark—no tradition to be obtained concerning them.

"The whole of their strange history has been owing to a wrong etymology. The Greeks, who would fain deduce every thing from their own language, imagined that, by the term Amazon, was signified *a person without a breast*. This person they inferred to be a female; and in consequence of it, as the Amazons were a powerful people, formed a notion that they were a community of women, who subsisted by themselves; and every absurdity with which this history is attended, took its rise from the misconception above. They did not consider that there were many nations of Amazons widely separated from each other; nor did they know that they were themselves of Amazonian race.——Even the Athenians and Bœotians were of the same family: hence it is said that Cadmus had an Amazonian wife, when he went to Thebes; and that her name was Sphinx. It will be found that the Colchians and Iberians, as well as the Cimmerians and Mœotæ, were Amazonians. So were all the Ionians, and the Atlantians of Mauritania. They were in general Cuthite colonies from Egypt and Syria; and as they worshipped the sun, they were called *Azones*, *Amazones*, *Alazones*, which are names of the same purport, and have

been distinguished as one of the scenes of action, upon which have appeared Alexander, Pompey, and Mithridates; of whose several epochs the country bears to this day some curious evidence. Vases, filled with coins of their times, have been dug up, besides money of periods prior to the first of these heroes; but there have been so many collectors in quest of these curiosities, that they are become very scarce, and are sold at a high price.

Ancient writers have divided Georgia into Albania, and Colchis. The people of the former region colonized the Albania of the Greeks; Colchis was settled by a colony from Egypt. The inhabitants of these two provinces obtained

equally a reference to the national object of worship."—*Anal. of Ancient Mythology.* See, also, Faber, "*on the Cabiri,*" under his discussions respecting "the adoration of Am Azon, *the blazing sun.*" See further, p. 33 of the *Memoir* previously quoted at p. 61.

In Chardin's notice of the religious customs of Mingrelia, (a district between Imeretia and the Black Sea, which appears to correspond exactly with the descriptions of ancient Colchis,) we find, amidst some confusions of Christianity, a curious remnant of heliolatry or Amazonian worship. *The women light occasionally small tapers, and fix them at the door of their dwelling, or of their church; then burn a little incense, and turn towards the sun, bowing themselves down,* (*as in adoration,*) and making signs of the cross from their head down unto their feet."

the general appellation of Iberians, of whom a colony established itself in Spain,* before the

* "When they (the sons of Chus) were ejected from Egypt, they retired to many parts, and particularly to the coast of Syria. ——Hence they went to Hellas, likewise to Hetruria and Iberia, and the coast of the great Atlantic. A colony also settled at Colchis, and upon different parts of the Pontic region.—— The region called Colchis was situated at the foot of Mount Caucasus, upon the Pontus Euxinus: and was one of the most ancient colonies of the Cuthites. It is said to have existed many ages before the æra of the Argonautæ: nay, according to the poet, (Apollonius of Rhodes,) many of the constellations were not formed in the heavens at the time, when this colony was founded.——They retained a great reverence for the memory of their ancestor, Chus; and the vast mountain, or rather ridge of mountains, which ran through their country, was from him denominated Caucasus, or more truly, according to the idiom of the natives, Co Cusus, called Co-cas by Hatho the Armenian. There was also a city of the same name. It signifies the place or temple of Chus, who was called both Casus and Cusus.

"Some of these fugitives from Egypt came from Heliopolis, the capital of the region called *Zoan*. Hence they particularly reverenced the sun, and from this worship were named *Soani* (according to Strabo.) Pliny calls them *Suani*; and they were spoken of as a powerful people, and of great natural strength. Their neighbours, the Iberians, were of the same race." The learned antiquary proceeds to show how a supposition of the poet Dionysius, that the Iberians came eastward from Pyrene in Spain, is the reverse of the fact; inasmuch as "the *Pyrene*, from whence the *Iberi* came, was *Ur*, the land of fire, in other words, Babylonia and Chaldea."—*Bryant's Analysis, &c. chap.*

Romans were acquainted with that peninsula. The Iberians, ancestors of the present Georgians, have been celebrated for their valour and conquests, and struggled successfully against the Medes and Persians. The Romans, who penetrated into Colchis and into the country now called Lesser Armenia, could never reach Caucasus, the site of Old Iberia, which included all the territory between the Black and Caspian Seas, and extended from Tabriz and Arze Room to the mouth of the Don.

Every nation is ambitious of carrying its genealogy as high as possible. The Georgians pretend to trace theirs to Noah, who they say gave this country to his son Shem. It is from Farsis, and after him from Targamos, that the Armenians, Lesgees, Colchians, Mingrelians, and the natives of Caucasus derive their origin.* In course of time, the Persians seized on Georgia and kept it, until Alexander the Great, ob-

on the Cuthite Colonies in Syria, and in Colchis; and of those in the West. See, also, his chapters on Chus, and on the Scythæ, &c.

* If by Targamos, the *Togarmah* of our Bible be understood, the antiquity of the trade in Caucasian slaves is a curious matter for observation; since we find it mentioned in the 27th chapter of the Prophet Ezekiel, as an article of commerce with ancient Tyre; and, to the disgrace of humanity, it is still carried on.—For *Togarmah*, see *Rennell's Geog. of Herodotus.*

taining possession of it by his conquest of Persia, gave the government to Ason. This man was, after the death of Alexander, killed by Pharnabazus, a relation of Darius, who made himself master of Georgia, and became its first king about three hundred years before the Christian æra. From this epoch, they enumerate ninety sovereigns, whose succession extends unto our time; among these are Assyrian, Armenian, and Persian princes. The throne of Georgia has been occupied by females also; of whom Tamar, who reigned from 1171 to 1198, has rendered herself famous by victories over the Turks and Persians. She married Bogolubsky a Russian prince, and was succeeded by Rus-Oudan her daughter; who reigned at the time when Jhengis Chan overran Georgia, which he did upon three different occasions. Afterwards, the famous Timour Lung made dreadful havoc in his endeavours to introduce Mahometanism. What, however, proved most prejudicial, was the partition of the country, which many of its sovereigns had the imprudence to make; by it they facilitated the attempts of the Persians and Turks, who continually encroached, making this the theatre of their wars. Alexander the First divided it in 1424 into three principalities; namely, Karte-

linia, Kahetia and Imeretia, with which he endowed his three sons. These provinces fell under the power of numerous princes, whose origin is referred, like that of all the Georgian chiefs, to the three sons of the Czar Alexander.

The fate of Georgia was at length decided by the war of Amurat the Third, the Turkish Sultan, against the Persian Shahs Mahomet Khodabende, Ismael the Third and Abbas the Great; the rival powers dividing it between them. Mingrelia, Gouriel and Imeretia submitted to the Turkish yoke; the remainder, comprising Kahetia, Somhetia, and Gardaban, fell into the hands of the Persians. This division took place in 1576, under the reign of the first Simon, Czar of Kartelinia. In order to establish a barrier between their possessions and those of Persia, the Turks invited the Tartars, who inhabit the mountains and profess the same creed with them, to enter Georgia and lay it waste on the side of Persia. These depredations, which harassed the whole country, determined the Czar Alexander the Second, to implore assistance from John Theodore, Czar of Muscovy, to whom an ambassador was sent for this purpose in 1586, beseeching him, for the defence of Georgia, to build a Russian town upon the Terek. This treaty placed

Georgia under the protection of the Russians, who communicated thereupon with the Shah Abbas. That Prince, being at war with Turkey, feared to irritate the Czar, and came into his views. A few years later, George, Czar of Kartelinia, threw himself upon the protection of Russia, where Boris Theodore Godounow now reigned: from this time Georgia had the support of Russia, which has often saved her from ruin. It should be observed that, when, in 1678, Georgia again solicited protection, it was specified, in the treaty as delivered to the Czarewitch Nicolas, that she placed herself under the dependence of Russia; where many of the Georgian Czarewitch came thereupon to reside.

In the reign of Peter the First, the Turks and Persians having committed new ravages in this country, the Emperor caused Derbent and Badkoo, with the provinces of Ghilan and Mazanderan, to be occupied by his troops. Georgia had again no respite until 1729, when Russia concluded a treaty with Persia: seven years after this, Shah Nadir named Tamas Kooli Khan, having mounted the throne of Persia, delivered Kartelinia and Kahetia from the Turkish yoke. Russia, on her part, ceded, by a treaty in 1732, her possessions between the

Terek and Kur. In 1735, Turkey, renouncing all pretensions to Georgia, consented to the occupation of the country by the Persians; after which the Georgians contributed greatly to the success of Nadir Shah.

Heraclius, son of Taimouras, Czar of Kartelinia and Kahetia, after a reign of fifty-two years, during which he displayed a formidable power, left these states to his son George, who, in the year 1800, ceded them wholly to Russia.

LETTER XXII.

Tiflis, 30th Nov. 1811.

Ever since the conversion of the Georgians to Christianity, they have followed the Greek ritual. Although at first subject to the authority of the Patriarch of Constantinople, their church has subsequently had Patriarchs; who, under the title of Catholicos, have, since the eleventh century, regulated all ecclesiastical affairs. In Kartelinia and Kahetia there are about three thousand churches; the greater part of which are in a ruinous state, through the continued devastation under which this country has laboured. Georgia has two monasteries out of her territory; one at Jerusalem, which was founded in the fifth century; and the other in the tenth century, upon a mountain near Athens. The Armenians having been for many ages obliged to seek occasional refuge in Georgia, from the persecutions of the Turks and Persians; the tenets of their church also have been rendered familiar to the Geor-

gians: at present, nearly a fourth part of the population are Armenians, who monopolize the principal trade of this country. There are also some Jews; but these are few in number. Roman Catholic missionaries settled in Georgia as early as the year 1620; there are still in Tiflis several of the Franciscan order, who, besides religious services, make themselves useful by their knowledge of medicine. The Georgians spoke formerly the Armenian tongue; but when the Persians had conquered Georgia, Armenia, Syria and other Eastern provinces, the Armenian, Assyrian, Hebrew and Greek, all came into common use. At this day the Georgian language is divided into the ecclesiastical and the civil dialects, which bear the same reference to each other that the Sclavonian does to the Russian. The ecclesiastical dialect is derived from the Greek and Armenian; the civil tongue is from the Persian and the Turkish. However the language of each province partakes more of the Turkish, Persian, or Armenian, according to its nearer vicinity to one or other of those countries. Persian is in vogue, particularly among the nobles; and to be acquainted with it is looked upon as a genteel accomplishment; for they consider it good style to follow the customs of Persia. The Georgians

write, as we do in Europe, from left to right. This people had already turned their attention to science, even in the twelfth century; and the Czar David sent twenty young men to study at Athens. One of these, John Petrizi the philosopher, on his return to his own country, translated into Georgian the works of many Greek authors. The sciences have since been cultivated more and more; classical works have appeared; and schools have been established. The reign of the Princess Tamar was the great epoch of Georgian literature; but disturbances soon followed, which checked the advance of letters, until the happy reign of Heraclius; who, with his talents in the field, combined a taste for the sciences. At this period, the Catholicos Anthony wrote a new Georgian grammar, translated several works, and established many schools under the auspices of that prince.

In a country where the beauties of nature are dispensed so profusely, and where continual warfare has awakened the energies of her sons, and brought forth so many heroes, we expect to meet with poets also; so Georgia boasts of hers, who, animated in the pursuit of fame or influenced by gratitude, have in their turns encouraged the patriotic warrior, have cele-

brated the victories of their countrymen, or recorded the reigns of their sovereigns. Of all these, the poem in praise of the Princess Tamar is in highest estimation.

The harp and the trumpet are the most ancient musical instruments of Georgia. They afterwards learnt the use of the tambourine from the Persians; and from the Russians, that of the cymbals and the flute.

Thus far have my general observations at present extended. When I return from a tour of the town to-morrow, I shall write to you of Tiflis.

LETTER XXIII.

Tiflis, 3d December, 1811.

TIFLIS presents a mass of ruins, the melancholy monument of ravages committed by Aga Mahomet the late Shah and his Persian troops. The town is situated on the foot of a mountain watered on the east by the Kur, upon the right bank of which it is principally built, and is surrounded by walls except on the river side, next to which the greater part of the houses stand upon the bare rock. Tiflis extends in length from north to south, having in the latter direction on the side of the mountain a large fort, formerly an asylum for criminals; this was built in 1576 by the Turks, after they had made themselves masters of the town under their famous General Moustapha Pasha; whom Simon Khan, at that time the chief of this country, was unable to withstand. Moustapha advised his royal master Solyman to erect several fortresses in Georgia, as the only means of keeping the people in subjection.

The Kur is wide, and so extraordinarily rapid as to preclude its navigation; the water is of a greenish hue, and has a bad taste. A stone bridge

connects the town with a suburb, on the left of this river, upon a picturesque hill called Labar. From the bridge you enjoy a most varied landscape: on one side of the river stands the house of the Governor-General, and the arsenal, which are situated upon an eminence; lower down is the hospital, the botanical garden, and the quarters of the artillery; and in the distance Caucasus exalts itself in all its mountain majesty. On the other side you have the town, the fortress, with houses and gardens disposed on the several platforms of the hills which inclose the vale of Tiflis. If at this season the scene be so beautiful, what a paradise must it appear when clothed in the charms of spring!

My first visit has been paid to the Roman Catholic Church, not so much out of curiosity as to fulfil a religious duty. The Almighty's assistance had so evidently supported us throughout our arduous journey, that I hastened to offer up my solemn thanksgivings; and was so absorbed in devotion at the time as to be unconscious of every thing around me: after this office of gratitude, I became more composed, and was enabled to make my observations upon the building; which is large and handsome, but possesses nothing remarkable. The Greek Cathedral called *Sion*, is more spacious and more

beautiful; there all the high ceremonies of that persuasion are performed. Besides these, Tiflis contains many other churches, but they are all of the Greek communion.

The Bazar, and particularly the Caravanserai, claimed our early attention. Picture to yourself a long and irregular street, rather narrow, with shops on either side and covered over for its whole extent—such is the bazar. Here are found all sorts of provision, with every description of merchandize; especially the stuffs of Georgia and Persia, carpets, silks, shawls, turquoises, &c. &c. The bazar is rather an animated scene; but the place is so dark, confined, and dirty, that one has no encouragement to buy anything. Grapes, pomegranates, quinces, and other fruit are suspended along the shops. The Caravanserais* are also warehouses, in the form of

* As customs change so little in Asia, it is presumed that, an extract from Chardin's careful description of these establishments, in the latter part of the seventeenth century, will be perfectly applicable to their present regulations and accommodation. He writes that, the Caravanserais which form the usual lodging at each stage in the East, and particularly throughout Persia, afford no other accommodation than the four walls of the building. "Every one, upon entering, betakes himself to the first chamber he may find empty. The rich give a trifle, as they please, upon departure, to the servants of the person in charge of the building, since no demand can be made;

piazzas, constructed round spacious courts; to these you pass through the bazar: within them,

these edifices being considered works of piety, and charitable foundations for the benefit of travellers. The officers and servants of the establishments receive a salary for their care of the fabric. The principal person in charge has usually forage for sale, with the most common necessaries of life; such as bread and wine, where these things may abound; with butter, milk, fruit, fowls, and fuel. Butchers' meat must be sought for at some neighbouring village, or in the camp of any shepherds in the vicinity.

"The Caravanserais in towns are of two descriptions. The one for travellers and pilgrims, in which they lodge *gratis*, the other for traders; these are the handsomer of the two, and more commodious, having doors to the apartments, which shut them up securely. When fully occupied, something is paid for each room by lodgers; this charge is ordinarily no more than a penny or two-pence per day—Besides this, however, there is a duty payable for entrance, which is more considerable, and a further duty upon whatever is sold in the Caravanserai. Some of these Caravanserais are public property, others belong to individuals; and it is right to observe that, in all towns each Caravanserai has a distinct destination; either for the inhabitants of certain countries, or for the traders in particular merchandize. So, whenever one desires to have information of any individual from Media, Bactria, or Chaldea, one has only to go to the Caravanserais, where the Caravans from these several countries are wont to lodge; or should you wish to purchase anything in these stores, whether Indian stuffs, cloth, or lapis lazuli, &c. you proceed to the separate Caravanserais, where each of the articles may be sold.

"These buildings bear various names. In Turkey they are usually called *Han* or *Can*; in Tartary and India, *Serai*; in

Persian, Turkish and Armenian traders keep their stores of various merchandize, and make a vast display of stuffs, shawls, cloth of gold, pearls, diamonds, and other jewels. The sight is pretty enough, particularly for an amateur of shawls; and they exhibit such a profusion of these things, that one is astonished at the high prices asked. It is curious to notice every Asiatic sitting with his legs crossed, calmly smoking the Kaleoon, while waiting for customers; and that, when these approach, the sleepy looking smoker will quickly throw off his apparent apathy, and exhibit much animation with a sufficiency of eloquence. The Kaleoon is composed of a china, glass, or gold enamelled

Persia *Caravanserai*. *Carvan*, which we call *Caravan*, means a band of travellers journeying together; this they also term in Persia *Kofla*, that is to say, *a company of returners*. *Serai*, which word is from the ancient Persian, signifies a *palace* or a *spacious inn*, whence comes *seraglio*, applied to the palace of women, belonging to a royal establishment or that of any great personage. Hence *Caravanserai* would imply the palace or the hotel of a Caravan. The Persians say that inns and palaces are called by the same name, to make men remember that they are only travellers upon earth."—With reference to this, Chardin introduces the well known tale of the Derveish; who, travelling in Tartary, arrived at the city of Balk, where he mistook or pretended to mistake the Royal Palace for a Caravanserai.

vase filled with water, through which the smoke passes, being inhaled by a pipe, that with some is many yards in length; to this vase is attached a small metal vessel, wherein the tobacco burns upon hot coals.

Gold and silver are, I find, the only circulating medium in this country; the Georgian money consists of *abassees** and double abassees.

I have not yet seen any other coin, and in bestowing charity you cannot give less than an abassee. Do not imagine from this circumstance that Georgia is an *El Dorado*, where metal abounds; for on the contrary it is scarce, and in great part furnished by Russia; this new province being indebted to the Emperor's munificence for considerable sums, upon which no interest has been yielded hitherto; the fertility however of the country and its commerce appear to ensure an ultimate return.

In the time of the Czar Heraclius, Tiflis contained four thousand houses and twenty thousand inhabitants; but, now that so many dwellings have fallen into ruin, that the plague has lately made such havock and caused so many desertions, I cannot ascertain the exact number either of houses or inhabitants, but these are now beginning to return.

* Appendix, No. 1.

LETTER XXIV.

Tiflis, 20th December, 1811.

The baths here are excellent. The hot sulphureous springs, which are very beneficial in rheumatic and cutaneous diseases, and in the cure of old wounds, issue out of a rock close to the baths. Of these there are about ten outside the town, forming quite a suburb; their temperature is various, being ordinarily from thirty to forty degrees of Reaumur. It is only in one bath that the water is so low as fifteen; I made choice of this, and felt myself much relieved from the fatigue of our journey. Understanding the baths of a greater heat were more active in their effects, I felt inclined to try one of fifty degrees for a rheumatic affection; but the heat appeared too much for me, and the smell of sulphur was intolerable; you may however gradually accustom yourself to bear the water as it gushes boiling from the rock. The baths are constructed within caves, which you enter through a gloomy arch lighted by a few lamps, that yield but a faint glimmering; in this entrance are sofas spread with carpets, and upon them they

lay your bed, it being customary to rest awhile before bathing. Then you proceed through two or three vaults, where there are baths that can be filled in a few moments by a spout, whence rushes the smoking water; the hottest bath is under the innermost arch. These baths, and the steps by which you descend into them, are cut out of the solid rock: the water can be renewed at will, and to any height you desire. No one bathes even at mid-day, without torches; and you cannot help feeling a certain horror in these darksome caverns. It is not wholesome to remain in the water more than a few minutes; indeed it is hardly possible for any one, especially of a delicate constitution, to continue so long. Here, as in Persia and in Turkey, you are rubbed all over upon coming out of the bath; after which you submit to rather a curious operation, which they pretend is very salutary; it consists in pressing and, as it were, kneading the body while supple and in a state of perspiration: this pommelling is so rough, that it seems as if they were about to dislocate your joints. Travellers in Egypt, where a similar custom is observed in the baths, have, I believe, called it *masser*.*

* This operation, called by the British in India *Champoing*, consists there, as in Egypt and other places, not only in working

The Georgians of rank, particularly the ladies, devote a whole day in every week to these baths; and not unfrequently pass a night in them. It is in the first vault I have described, that, reclining in luxurious ease upon their couches, they die their hair and nails; and the old ladies have hair as black as ebony, from constantly staining it. Here also they paint their faces red and white, torturing themselves to make the eyebrows join, which is absolutely essential in a Georgian beauty: the day thus employed is with them one of great importance, although attended with pain as well as pleasure. After going through the ceremonies of these caverns, an hour's repose and a plate of fruit are very acceptable even to Europeans; and, although the situation of these baths is not very inviting, I have contracted a taste for them, at the risk of being looked upon as a Georgian.

or kneading the flesh, but in cracking the joints after being rubbed over with a perfumed paste or oil. This exercise affords great pleasure to the natives of those warm climates, and many Europeans find it a real luxury. Several medical practitioners in this country have lately applied Champoing with some success in rheumatic and similar complaints.

LETTER XXV.

Tiflis, 25th December, 1811.

From the eminence on which stands the Governor-general's house, where we are lodged, the view extends far across the country; affording a delightful prospect of the town and valley, which I have already mentioned. Behind our dwelling it is not less interesting. Here we have a high mountain, on whose side stands a church, with a garden and cascade; but this panorama is rendered sublime by the Caucasian hills; that at the distance of 150 versts, separate, like a vast curtain, Asia from Europe; Mount Kasibek raising its hoary head above all the rest. But this giant, as well as the mountain group around it, is changing its aspect continually—at one time the whole of the majestic boundary may be distinctly seen; at another the mountains hide themselves in mist; excepting the colossal Kasibek, that lifts its awful form above the clouds, and then appears as if suspended in the air. Occasionally the hills are all white, then again look black from thaw; still with the exception of Kasibek and two other peaks,

which are constantly capped with snow, even in the height of summer. When the rays of the sun, reflected from these enormous masses, enlighten the rest of the picture, an effect so enchanting is produced, that I cannot do it justice in description. Every day, nay every hour, the scene changes, and here nature is pourtrayed in all her pomp: in ancient times indeed, whenever the sky might be suddenly obscured, they imagined that the Divinity had selected these mountains for the hidden birth of mysteries.

Although winter throws her mantle over Caucasus, I fancy myself already greeted by the return of milder weather, for now, at the end of December, we have had but one fall of snow, and that melted almost immediately—they say that spring will soon be perceptible.

LETTER XXVI.

Tiflis, 10th January, 1812.

I AM yet full of astonishment at the accounts I heard lately of the Czar Peter, justly styled the Great. They have related to me his proceedings in this country, when he displayed the same profound and extensive views which he manifested elsewhere.

This Prince formed the project of uniting the Caspian with the Black Sea, and both of these with the Northern Ocean, through a junction of the Volga, the Don and Dwina. He had already traced a canal that would join the Volga to the Neva, and consequently to the Baltic. Thus his grand design tended to nothing short of a communication with three seas, across the empire; so as to render Petersburgh, on the side of Europe, what Astrachan was on that of Asia—an entrepot for the rich traffic carried on between these two quarters of the world.

The Caspian Sea was the most convenient route for this commerce; yet they were so little acquainted with its coasts and anchorages, or

even with its extent, that it was necessary in the first instance to obtain accurate information upon these points. With a view to his plan, the emperor, being fearful of giving umbrage to neighbouring powers, concealed the project, under a pretext of looking for the mouth of the Doria, otherwise called the Goor, whose waters bring down gold sand: they also reflected that this research might lead to the sources whence the gold descended. Alexander Bekewitch, Prince of Circassia, having been charged with this mission, returned in the following year with the desired chart. The success of the enterprize induced the emperor to order the same prince upon a second, which occasioned the war afterwards declared against Persia. The principal design of this expedition was to build two forts on the Caspian shore, for protection of galleys to be employed in the proposed trade. Prince Bekewitch set off in 1716, at the head of three thousand regular troops; but the Tartars contrived to make him divide his force, and then fell unexpectedly on the Russians, whom they cut to pieces: they put the general to most cruel torment, under which he expired. Soon after this atrocious act, the emperor took advantage of it, by occupying not only the western side of the Caspian, but even the whole

of Georgia; which by an understanding between himself and Vachtang, viceroy of the country, was to be subject to Russia. The emperor had given the Ottoman Port to understand that his sole aim was, to be revenged on the Lesgees; and feeling himself secure on the side of Turkey, with whom he had just concluded a peace, (as he had also done with Sweden by the treaty of Niestadt,) the monarch left Moscow in company with his empress, on the 24th May, 1722. He found at Astrachan the army destined for the expedition, and embarked with his troops for the Persian provinces of Georgia. Derbent surrendered to him.

Derbent is called by the Turks Demir-Capi, or *the Iron Gate*. This is the first place you come to on entering Shirvan by Daghistan, and extends from the foot of Caucasus; upon one of whose summits stands a castle about three hundred yards from the sea, with which it is connected by two walls, that complete the narrow defile, known formerly to the Romans as the *Caspian Gates*.* Peter the Great had always been particularly desirous of making himself master of Derbent, on account of its position

* This, according to Pliny, was an erroneous appellation. See *Appendix*, No. 4.

with the port, rendering it the most convenient passage, from Russia and the neighbouring states, into the southern parts of Asia.

Vachtang, being watched by the Turks and little liked by his own people, could not fulfil his promise to the emperor; who, satisfied with the fine acquisition he had already made, decided upon closing the campaign. He returned to Astrachan, after having confirmed the governor in his post; he left also a garrison of two thousand Russians in Derbent Castle, and built a fort upon the River Soulake, to which he gave the name of St. Croix.

The Port, being alarmed, dispatched an envoy to engage the emperor to abandon Tarki and Derbent, and to destroy Fort St. Croix: during this negociation, both powers prepared for war. Derbent was put in a state of defence by order of Peter, who assembled an army on the frontiers of Daghistan; at the same time informing the Port, that he had no intention of infringing his peace with them: he pretended that his object was merely to oppose the Lesgees and the Usbegs, who threatened Astrachan; and that for this purpose he proposed occupying the country between the Caspian and Black Seas. The Marquis de Bonnac, minister from France to Constantinople, acting as mediator between

the emperor and the Port, succeeded in calming the uneasiness of the latter; who made no further opposition to the Czar, being more fearful of encroachment by the usurper Mahomet on the side of Persia. In the mean while Russia took possession of Ghilan. The Turkish government having assembled an army of 40,000 men under the command of Ibrahim, Pasha of Arzeroom, directed him to march on Tiflis; which with the rest of Georgia surrendered to their arms. This victory recompensed the Turks in some measure for apprehensions caused by the Russian conquest of Ghilan; and the courts of Petersburgh and Constantinople seemed to triumph alternately at the expense of Persia, torn in pieces by civil war.

The necessity of communicating by land with Ghilan induced the emperor to seize upon the fortress of Badkoo. This new conquest did not prevent Shah Tahmas, who, being persecuted by the usurper Mahomet, was forced to look around for protection, from dispatching an embassy to Petersburgh, for the purpose of a treaty with Russia; to which he ceded the towns and dependencies of Derbent and Badkoo, with the provinces of Ghilan, Mazanderan and Astrabad.

At length in 1724, peace being ratified between

Russia and Turkey, through the intervention of the Marquis de Bonnac, the Port confirmed the cession, made by Shah Tahmas to Peter I., of the provinces of the Caspian. The death of Peter, and the conquests of the Turks in Persia with the capture of Tabriz, heightened their pretensions; Russia however maintained her new acquisitions in this country. But the Empress Ann thought it prudent to give up her possessions as far as the Kur; this she did by a treaty concluded at Resht; in return for which the Russians obtained an entire freedom of trade with Persia.

LETTER XXVII.

Tiflis, 15th January, 1812.

HAVING descanted on the conquests of the great Czar Peter, I shall now tell you of Prince Heraclius, the hero of Georgia.

When Nadir Shah made his celebrated campaign in India in 1740, he appointed Taimouras, Prince of Kahetia, to be Viceroy of Georgia. Some time afterwards, Taimouras was summoned to court by Nadir, but declined going; being fearful that the Shah was jealous of his power and wanted to get rid of him. He would only therefore send his wife, to negociate a reconciliation, if that were necessary. She was received by the shah with great kindness, and conducted herself with such ability and address, that she not only obtained the confirmation of her husband's appointment, but was honoured with many valuable presents, and received a diploma, by which Taimouras was established Viceroy of Tabriz, Erivan, Ganja, and the whole of Media. In 1713 this princess gave birth

to Heraclius, who from his childhood displayed superior talents, and soon became a favourite of Nadir Shah. Taimouras had to contend with several princes of Georgia, that sought to uphold the claims of Vachtang, who had retired into Russia, and had a legitimate title to the throne of Georgia: but Nadir's power and the bravery of Heraclius foiled their endeavours.

Nadir Shah was killed in 1747. After his death fresh disturbances arose in Persia, and Georgia became once more the theatre of havoc and repeated invasions. Taimouras, however, with the aid of his son, repelled every attack both of the Persians and Lesgees. It was more particularly during the civil war between the two Shahs Kuga and Ibrahim, that Heraclius obtained, in 1751, some brilliant victories over these competitors for the Persian throne; he even drove Kuga before him as far as India. But Taimouras and his son, not having a perfect confidence in their own strength, sent a deputation in 1752 to the Empress Elizabeth, soliciting her assistance against their enemies, and a diploma such as the father of Taimouras had obtained of the Czar Alexis Mihailowitch, besides the renewal of all the deeds of privilege granted by Russia; in return for these, Georgia entered

into the most solemn engagement of fidelity to Russia.

At the time of this negociation, Heraclius continued combating with three competitors for the crown of Persia, and had the misfortune to be defeated by one, but over another of them he gained a complete victory. Even the Persians so admired his bravery, that he was often chosen by them as mediator between the pretenders to the crown. Persia was at this time one wide field of battle. It would be difficult to describe the evils that unhappy country endured, and the horrors which those who aspired to the sovereignty vied with each other in perpetrating. In 1760, upon a rupture between Taimouras and his son, the latter seized on Kartelinia and Kahetia, and the father withdrew with his wife to Gori in Georgia; thence afterwards into Russia, where he died at St. Petersburgh in 1762: his remains were buried at Astrachan.

Heraclius had, in the mean time, acquired a formidable power. In 1761 he took Asad Khan under his protection. Persia, divided between Kerim Khan and Achmed Khan, was no longer a source of alarm; and, in 1763, when war was declared against the Turks and Russians, he joined his troops with those of the latter. Upon

this, a Russian corps, under the command of Count Totleben, entered Georgia, and operated principally in Imeretia and Mingrelia. These countries were thus freed from the Turkish yoke; and Imeretia was restored to its Prince Salomon, who, upon the invasion of the Turks, had taken refuge in the mountains. At the peace of 1774 between Russia and Turkey, Kartelinia and Kahetia were declared independent, Mingrelia remaining in the possession of the Turks. By this treaty Georgia was relieved from any fear of Turkish inroads, but did not feel an equal security on the side of Persia. Continually distracted by factions, the tranquillity which the country began to enjoy under Heraclius was yet frequently disturbed; and the title to the sovereignty of Kartelinia, inherent in the descendants of Vachtang who had abandoned it in 1724, (and which state Heraclius had annexed to his own dominion) caused apprehensions of another war. This consideration determined Heraclius to cede Kartelinia and Kahetia to the Empress Catherine II.; which he did in 1783, by a treaty concluded at Georgefsk by General Potemkin on the part of Russia, and by the Princes Bagration and Tchawdchewadchew on that of the Czar of Georgia.

Turkey, jealous of Russia having made this acquisition, incited the Lesgees to disturb Georgia, which was defended by a Russian corps; upon this, war broke out between Russia and Turkey. At the peace of 1791 with the Ottoman Port, it was decided that Kartelinia and Kahetia should be independent of the Turks; who were engaged to prevent the inhabitants of Caucasus from making irruptions into those provinces. These measures, however, did not secure Georgia from fresh disasters. About the year 1794, the eunuch Aga Mahomet Khan, who had taken possession of the Persian throne, attacked Georgia; and in 1795 marched against Heraclius, defeated his army, and, obliging the czar to fly, seized on Tiflis. Russia lost no time in avenging him; for Count Valerian Soubow, in the campaign of 1796, regained Derbent, Shamaki, Badkoo, and Ganja. Without this succour, Heraclius would probably have ended his career in obscurity, at a distance from his states. The death of Catherine II. arrested the conquests of the Russians in Persia. The Emperor Paul recalled his troops, and Georgia became immediately a prey to the neighbouring hordes of barbarians. These depredations were increased upon the death of

Heraclius in 1798, in the fifty-second year of his reign and the eighty-fourth of his age.

He was succeeded by his son, who had to struggle continually against enemies, that never ceased assailing this unhappy country. This prince, when sensible of his approaching end, and of the danger in which he should leave the country, addressed himself, in concert with his chiefs, to the Emperor Paul, offering to place Georgia under the government of Russia. The proposition was accepted, and in 1801 a manifesto declared Georgia to be annexed to the states of the empire. This manifesto was renewed upon the 12th September of the same year, by the Emperor Alexander; and, after the death of George the last Georgian Czar, Kartelinia and Kahetia were divided into the five districts of Gori, Lori, Duchet, Felaw and Signach. Prince Czizianow has, since that time, extended the Georgian frontier considerably by his conquests in Persia.

LETTER XXVIII.

Tiflis, 18th January, 1812.

Since Georgia placed herself under the protection of Russia, her trade with that empire has been much improved; but the distance of Kislar from Astrachan, and the difficulty of conveyance over Caucasus, are great drawbacks. Mozdok is the chief entrepot.

Georgia exports silk stuffs, which are principally the manufacture of its industrious inhabitants, in the provinces bordering on Persia. Goods cannot be transported in a carriage farther than Kashoor, whence they must be carried on men's backs over the mountain.

The difficulty of this route admits only the passage of articles that are light and of great value; such as spices, which are bought in Georgia of the Persians at a moderate price. Russia sends out watches, plate, works in gold, lace, hardware, cochineal, indigo, and especially fine cloth, of which the brightest colours are in most request. It is not long since a con-

siderable branch of this country's trade was that of men and women, the latter being sold for the Turkish and Persian seraglios. A beautiful woman would frequently be paid away as the price of a horse or a sabre: this infamous traffic has now nearly ceased.

The Mamalukes, who about the middle of the fourteenth century dethroned the Baharites, and kept possession of Egypt until Sultan Selim took it from them in 1517, derive their origin, for the most part, from Georgia. The name of *Mamaluke** is given to children, who, carried off by merchants or robbers from Georgia, Circassia, or Anatolia, are afterwards sold in Constantinople, or at Grand Cairo. The great personages of Egypt, who are of similar origin, bring them up in their houses, intending them for their successors. This custom is perhaps of far higher antiquity than the time of the Patriarch Joseph; who, having been sold in this manner to Potiphar, became prime minister of Egypt. These strangers are now the only persons, who can have the title of Bey and fill offices of state. The law on this head is so strict, that a Bey's son cannot hold that high post; he generally makes choice of a

* The term Mamaluke implies *purchased*, or *property*.

military life, the Divan allow him a decent income, and he is called *ebn-el-balad*, or a child of the country. Nearly all the Mamalukes are of Christian parents, but, as soon as purchased, they are forced to become Mahometans. They are taught the Turkish and Arabic languages, and when they can read and write well, are instructed in the *koran*, which is both their religious and their civil code. The knowledge of the clear, simple and precise laws contained in it, enables them to decide readily upon any matter that may be brought before them. A Mahometan well versed in the koran is considered as knowing his whole duty to God and man, and to be capable of presiding in civil, military, or ecclesiastical affairs.

The Mamalukes are taught from early childhood to ride, to throw the dart, and use the sabre and fire-arms. They are constantly practised in military evolutions, and to bear patiently the heat of climate and burning thirst in the deserts; to such exercises they are indebted for a robust constitution, and a courage not to be subdued. They only require instruction in the tactics of Europe to become excellent soldiers; so that if these men were to be disciplined by our officers, they might

vie with the troops of any European nation: but as it is, they fight without order, and are ignorant of the improved practice of modern artillery.

At fifteen or eighteen years of age, these young people can manage with address the wildest horses, speak and write several languages, are thoroughly acquainted with the religion and laws of the country, and capable of discharging the functions for which they are destined. They pass through all the different degrees of rank in the establishments of the beys, and are generally promoted according to merit. When arrived at the post of cacheff, that of a bey's lieutenant, they obtain the government of such towns as may be under the controul of their patron. Then it is they are themselves permitted to purchase Mamalukes; who follow their master's fate, and become the promoters as well as the partners of his fortune. There is but one step from the rank of cacheff to that of bey, which latter dignity confers a seat among the twenty-four members of the *divan*, in the provincial council. When, however, they have attained this rank, they still continue to consider themselves as vassals of their first lord, and preserve towards him a profound submission.

Such is the origin and ordinary career of a Mamaluke.*

The country of Caucasus yields a scanty produce for exportation; namely, honey, wax, horses, and skins; they receive, in exchange, linen-cloths, lead, iron, and steel-works, russia leather, and gunpowder.

Kislar is forty versts from the mouth of the Terek; it was built in 1735. This town serves as an entrepot for the trade between Georgia and the Caucasus, which forms part of the commerce of Astrachan. If the mouth of the Terek were less sandy (for a boat can scarcely pass its bar) the trade of Kislar might be increased; although the open sea near the entrance of this river has not more than seven or eight feet of water, so that few vessels can approach the place. Here silks are the chief article of Persian trade.

Derbent, which, in 1796 after a bombard-

* The now scattered bands of the Mamalukes have, for some years past, been expelled the Egyptian valley; and, although they have taken refuge in Nubia, and fled even further south from the vigorous pursuit of the present Pasha; yet, such is the undeviating firmness of this more than Viceroy, who displays a skill in government very unusual with a Turkish Chief, that it seems highly probable these hardy cavaliers will ere long be wholly extirpated.

ment of ten days, fell into the hands of the Russians, is not adapted for commerce, having neither a safe port nor good anchorage. Ships are obliged to remain at the distance of several versts, exposed to frequent changes of wind, which often drive them upon the coast. Nisawaja Pristan or Nisibat, forty versts south of Derbent, is much frequented for its excellent anchorage.

Badkoo, two hundred versts to the south of Derbent, is no longer so flourishing as before the troubles in Persia, which I have already noticed. Yet still large mosques are to be seen, with well built houses, public squares, and caravanserais constructed so near to the port, that vessels can take in their cargoes and unload close to them. The chief produce of Badkoo is Naphtha, which is found in abundance near the town; the white serves for lighting and painting, and it is also used as a medicine in certain disorders. Besides this, they export opium, wine, rice, silk, cotton, and saffron. The mouth of the Kur forms the port of Badkoo, and its trade would be considerable, if Salian, a small place on an island of the same name situated at the very mouth of the river, were not so much frequented. This country abounds in salt, in fish, and in rushes which grow upon

the banks of the Kur, at its confluence with the Arras; of these the same use is made as of the Spanish reeds.

Einselly or Sinseli, on the southern shore of the Caspian, carries on a considerable trade with Astrachan; and formerly a Russian consul resided there. Reshit is only twenty versts from Einselly, to which port it sends the produce of its manufactures. This town has the most active trade of any in Ghilan, of which it furnishes the finest silk; a material for the country fabrics, and for a commerce that extends beyond Tabriz to Kasvin and Ispahan; whither it sends Russian goods also.

The exportation of Ghilan silks in the last century amounted annually to more than five thousand bales, each from seven to nine pouds* weight, at about ninety roubles the pound, according to the rate of exchange at that time. Before the conquest by Peter the First, their silk was sent into Turkey. Whenever peace may be established between Russia and Persia, a flourishing trade between the two countries ought to be the result: but it is desirable that it be carried on by barter, in order that Russia may preserve the precious metals to animate her

* Appendix, No. 1.

native industry; the produce of which should be encouraged as much as possible by the export of manufactures that meet a demand in Persia. These commercial relations will conduct Russia upon the straight road to India, and the distance does not present any obstacles so great as may be apprehended; for in the intermediate countries the land carriage is effected by camels, which are easily subsisted upon briars, that are met with every where; and, in Persia particularly, merchants are accommodated with shelter in the caravanserais free of expense. Such advantages, combined with the great sobriety of Persians, especially while travelling, would enable caravans to pass at a small expense, and thereby render the immediate communications with India very lucrative.

LETTER XXIX.

Tiflis, 25th January, 1812.

I HAVE visited two charitable institutions here, which are chiefly indebted for their utility to the exertions of the present Governor-General: one, the Hospital, is commodious, and remarkably clean; it is kept in the best order, and becomes daily of greater benefit. Near it is a botanical Garden, which may ere long contain a valuable stock of medicinal plants. The other foundation is a public School for the young Georgians, and has already produced some excellent pupils. The Asiatics in general are not devoid of capacity, but indolence is with them perpetuated from father to son; this fault, however, chiefly the consequence of a warm climate, is not without a remedy.

I have to-day witnessed the interment of two victims to Persian treachery. The Prince Czizianow, descended from a Georgian family, after having distinguished himself during many years in the Russian service, was nominated in 1803 military governor of Georgia. He it was

who gained by assault the fortress of Ganja, the name of which he changed to that of Elizabetpol: he took possession of several khanships, such as those of Schoucha and Karabagh, and was held in awe by the Persians, Turks and Lesgees, and by all the other tribes of these countries. To this very day his name is repeated as something dreadful, when the Persians wish to frighten their children. Having trusted to the word of the khan of Badkoo, he advanced to that fortress for the purpose of receiving the keys, being accompanied only by one Georgian, the Colonel Prince Eristow, and a few Cossacks; when they fell into a snare, and he was shot by order of the khan. They immediately cut off his head and that of Prince Eristow, and sent them to the shah of Persia: the bodies were buried on the spot. When Badkoo was taken by the Generals Glasenap and Boulgakow, they ordered the bodies to be taken up, and that they should be interred within an Armenian church at that place. The present Governor-General having charged one of his aides-de-camp with the office of transporting the bodies hither, they have now been deposited with great pomp in the cathedral of Sion. The Governor-General, several other general officers, all the servants of government, both civilians

and military, with the garrison of Tiflis, and the troops in its neighbourhood, accompanied the funeral procession, marching through the whole city with mournful music, until they reached the cathedral. The crowd of spectators was immense, and the very roofs were covered with people.

The moment when the coffin of Prince Czizianow descended into the tomb, was very impressive, and was marked by three vollies of musketry from the troops in front of the church. The military who had fought under this brave officer thus performed the last honours to their chief—a melancholy testimony, but it was that of an unfeigned attachment.

The following is the epitaph:—

Here lies

the body of Prince Paul D. Czizianow, General-in-chief of the Russian army in Georgia. His enemies, unable to conquer him, contrived his assassination upon the 8th of February, 1806; at the instant of his presenting himself to receive the keys of the fortress of Badkoo, where he was interred. The Marquis de Paulucci, Governor-General of Georgia, by order of his Imperial Majesty Alexander the First, has now deposited, within this tomb, the remains of this great captain, whose fame will long survive his mortal life.

The solemnity of the ceremony was increased

by the presence of a Persian khan, Jaffier Kooli, khan of Scheki, who is at present a Lieutenant-General in the service of Russia. He has just arrived to pay his respects to the new Governor-General, and hereafter I shall find occasion to tell you many things respecting him.

He is rather advanced in age, has a good style of conversation, at least as far as I can judge from translation, and endeavours to imitate our customs. It is he who was competitor for the throne with the present Shah; his hopes having been foiled, he dares not reappear in Persia, where his head would be in danger, but he is acknowledged as a Russian subject. I propose to write you some account to-morrow of an entertainment given by the Khan.

LETTER XXX.

Tiflis, 26th January, 1812.

A FEW days ago Jaffier Kooli Khan invited the Governor-General's wife to dinner, and I was of the party. He showed us the attention of providing plates, knives and forks, with which he dispensed himself, eating according to the Persian custom. A flat cake of bread, as large as the table upon which it was laid, served for table-cloth and napkins. The Khan made use of a smaller cake of the same description for the purposes of plate and napkin. We were first helped to sweetmeats, and then to the Persian soup *bosbach:* I was curious to see how the Khan might manage his soup, and would have wagered that he could not have gotten through it; but I was mistaken. His bread-plate answered also as a spoon; he dropped a piece of it into the bowl before him, took it out with his fingers, and swallowed it; he had even finished his portion before us, who had plates and spoons. This mode of eating appeared to me still less inviting, as the Persian

gentry have their hands died yellow as saffron, and their nails of a deep red. After the soup, we had other dishes, sweetened with a great deal of sugar; these were followed by ragouts highly seasoned with pepper and saffron; then appeared at least six different kinds of pilaw, the favourite dish of Asiatics, and the only one in my opinion which is eatable. One of these pilaws was to my taste delicious: they were all of different colours; some were made with mutton and chicken, some with chestnuts, others with meat roasted on a wooden spit, from which it acquired rather a smoky flavour; this excepted, the roast is a good thing, they call it *schichlik*. The pilaws are dressed in more than twenty various ways. I here give you one of the receipts.

Cut into slices six or seven pounds of mutton, and boil it with one or two fowls. Then take the whole of the meat and broth out of the saucepan, and at the bottom of it put some butter, upon which, when warm, a layer of rice about the thickness of an inch, is to be added. Then throw in chestnuts, peeled almonds cut in two, some of those small raisins without seeds, which they call *kischmisch*, cloves, cinnamon, and cardamums. The meat is then placed upon all this, and the saucepan filled with rice,

pouring on it the broth until the whole be quite covered: a quarter of an hour is sufficient to boil the rice, by which time it will be dry, and have absorbed the broth. Then butter is melted and put over the rice; after which the saucepan should be well covered, underneath the lid, with a cloth dipped in hot water, that the rice may be kept moist: it is thus left to soak until served up.

Our drink consisted of different kinds of sherbet, and *airan*. To form a just idea of the Persian method of eating, you ought to see one of them helping himself to a dish of pilaw. The Persian plunges his fingers into the mess, stirs it about, squeezes it within his hand, which having filled he conveys to his mouth, and swallows the contents. Not knowing how to use either a knife or fork, he wipes his disgustingly greasy hand upon his napkin, that is to say, upon the bread which covers his table; and finishes the meal by eating his napkin. While at dinner, the Khan made use of his right hand only, the left always resting on his girdle, according to the fashion of his country. The Persians are extremely fond of fat, and of sweets, and particularly of saffron. The Khan, in order that he might not fail in politeness, seated himself like us upon a chair,

although the Persians do not use either tables or chairs: they sit always on the floor, upon which a carpet is spread, and their dishes are placed before them on large trays. They have a curious manner of sitting with their legs folded under them so as not to be seen; a posture to which one must have been accustomed, before it can be maintained for any length of time. After dinner, a *Kalcoon* was brought in; this was first smoked by the Khan, and then given by him with the same tube to the person he wished to distinguish. The Persians have another strange mode of doing honour to their guests, but it is really so far from inviting, that I am half unwilling to relate it. While at meals, they will sometimes take a dainty bit, invariably a greasy morsel, and hold it for some time, kneading it as it were in the hand, after which they put it into the mouth of the person who may be the object of their peculiar regard. Fortunately the Khan did not show us this mark of politeness. The ball he gave us was not so splendid as it was amusing: he went through several polonaises, and for a Persian danced them tolerably well. I saw upon this occasion various oriental dances, such as the Georgian, the Lesghee, and the Persian. But what contortions! The music is

as wild as the figure; and now indeed I can form some notion of the dance of the *Bajaderes*.

The Khan's visit to Tiflis, with his numerous suite, has given us a sample of Persian manners. Upon quitting our town, he afforded us another spectacle; being attended by a number of horsemen of his own nation, who exhibited several feats of skill with their excellent steeds. They raced, tilted with their lances at each other, and discharged their carbines and pistols behind them at full gallop. When at a certain distance from Tiflis, the Khan dismounted, and got into his *Tackt-i-ravan*, a convenient vehicle resembling a chest, or small house with windows: it was borne by two mules, one before, and one behind. This carriage reminded me of the sedan-chairs in our loved Vienna.

LETTER XXXI.

Tiflis, 5th February, 1812.

The Governor-General is gone upon a tour of the provinces; and has taken the road to Badkoo, which he proposes visiting.

We have spring in all its beauty now. A fine climate is surely one of the greatest enjoyments, and that of Georgia is delightful. Every day is more charming than the preceding; the clearness and serenity of the sky seem as it were to heighten the vault of heaven.

The almond trees are now in blossom, and nature grows young again, bedecking herself in all her gay luxuriance. The sun rises here with extraordinary splendour, while multitudes of aerial songsters assemble to hail the return of this parent of light; and the air is embalmed by a thousand delicious perfumes, exhaled from a vegetation whose freshness and beauty the eye is never wearied with admiring. But spring is the only season that yields, and it appears to exhaust, these numerous sources of enjoyment; for after the month of May, they tell us, the heat becomes excessive and the verdure withers. How true a type is this of the pleasures of life! Snow is now no longer seen on Caucasus, ex-

cepting Kasibek, and some other summits. The contrast is great; upon one side rises the Kashoor, covered with its hoary mantle; while on the other is spread a smiling verdure, having the air of old age in the midst of playful youth.

I have already spoken to you of a church, adorned with a garden and cascade, situated half way up a steep hill at a short distance behind our house. I am never tired of gazing on this picturesque scenery; the walk to it is a sort of pilgrimage, where the people go in crowds on Sundays and holidays. From this church, overlooking the whole country, you behold Caucasus in all its majesty; and, amidst such scenes, one is particularly disposed to dwell with awe on the greatness of the Deity, so strikingly reflected in these His mighty works.

The gardens around Tiflis are numerous, and full of fruit-trees, which, being now in blossom, appear covered as with a white veil, and promise abundance of fruit. The Governor-General has lately laid out a large garden near his own house: beside the pleasure it may afford him, his principal object is to give some horticultural model to the Georgians; who, notwithstanding their fine climate, have not hitherto shown any desire to profit by the beauties nature lavishes upon them.

Every evening the wife of the Governor-Ge-

neral receives the Georgian ladies, of whom the greater part are princesses of the country, and some among them are of the family of the czars. The most interesting of these is Thekla, daughter of Heraclius: she is married to a Prince Orbelianow, and is no disgrace to the stock whence she sprang. These ladies come on horseback attended by a servant; they are covered from head to foot with a large white veil, so that a cavalcade of them may in the dark be taken for a train of ghosts: some upon their arrival throw aside this veil, and appear in the Georgian costume. The General has signified his wish to see this strange dress changed for the European, and a few have already had the courage to venture upon the innovation. However, though the oriental costume may seem extraordinary to us, I think it is perfectly adapted to the climate and habits of the country. In Persia, for example, where the men pass the greater part of their time on horseback and in the use of arms, they wear a dress conveniently loose; but that of the ladies is made to fit closer to the shape, as they seldom quit their sofas. In Europe the man takes off his hat; but the Persian, who never uncovers his head, puts his shoes off* upon entering

* Sir R. K. Porter observes, that, "the custom of leaving

a house, that he may not injure the carpet, which is often of great value. There are many other customs which are quite opposite to those of Europe; as the Georgian dinner for instance, which commences with what is our dessert, and the extreme heat induces the people to take no food that is not light and cooling: in consequence of this temperance, they are generally robust, and attain to an advanced age. The men are clad warmly even in summer, for the evenings are always more or less cool. Thus we see that the Turks and Moldavians, as well as the Spaniards, prefer enduring the heat, rather than being exposed to a chill after sunset; at which time the air becomes cold, as is usually the case in southern countries. There are still to be seen at Tiflis some women of the lower class, who adhere to the ancient fashion of hiding the face with a veil, in which are two small openings for the eyes. The Persians call the apartments of their women the *harram*, or sacred place, to which the Turks give the

the outward covering of the feet at the door, is of very ancient practice all over the East; and especially so, when the place trod on be connected with religious ideas." He then refers to the account of Moses talking with God in the flaming bush; and to that of Joshua in the plain of Gilgal, when an angel appeared to him. —*Exodus*, ch. 3. v. 5; and *Joshua*, ch. 5. v. 15.

name of *seraglio*, signifying a palace. Females are more strictly guarded in Persia than any where else, for jealousy is there indeed an unbridled passion, and they pretend to justify the system by their legislator's precept—"Guard your religion and your women." In order to give greater weight to this advice, they add, that the wise man who uttered it was at the time upon his death-bed, where he employed his last moments in inculcating his sublime doctrines. Different countries, different customs: the sage lawgiver of the Persians would have been a fool amongst us. We may, however, discern, in the author of this law, one who was not so much a fool, as cruel and unjust. In a country where they give way to total indolence, considered by them as the greatest enjoyment, yet which tends to foster their native weaknesses, it was natural to guard against any disquietude husbands might feel from the women being much at liberty. But, in order to avert the results of too great a license, so as to feel a confidence in their wives, was it necessary to shut them up like prisoners? Surely thus to cut women off from society, is in direct opposition to the intentions of our Creator. Are not mankind indebted to the female sex for all the delicacy which gives

such charms to civilized society? The servile state of Asiatic women does not leave them even the exercise of reason; yet can they in Asia, as elsewhere, both act and think with propriety, when allowed to be free agents; but the despotic sway of man over woman in this quarter of the world, extends absolutely to their very thoughts. Hence you may imagine, what sort of bond unites the sexes; where the man assuming a lordship over all, the woman becomes either silly or deceitful.

The seraglio or harram has not only very high walls, but these are sometimes double and even triple, rendering them complete jails. The Persian's jealousy is not extinguished even in the death of his wife, whose grave he surrounds with an awning, that the attendants may not see the body of her who is to be buried. It is very difficult to know what passes in an harram, particularly in that of a royal establishment, which may be called an unknown world. These are said to contain offices of every useful description, which are supplied by women; such as mantua-makers, shoe-makers, cooks, and old women who perform the business of apothecaries. There are within the enclosures mosques and burial grounds; in short, every thing as in a town: and such an

harram seems to be, upon an extensive scale, what the largest nunnery is on a small one.

The women's apartments are generally the most splendid of a Persian palace; there it is the great man of the place passes most of his time in the midst of his family. The harram of the shah is partitioned into several courts, having no communication one with another. When the shah dies, they who were his wives are secluded, for the remainder of their lives, in a quarter by themselves. You may easily conceive how they dread this terrible moment, and how, at his death, they make the air resound with lamentations. There are usually placed at the door of this quarter a guard of eunuchs, to prevent the entrance of any one except servants. If the shah have a son, he is also lodged in a separate part of the harram, and the mother commonly retires thither, with her suite, for the sake of bearing him company. The harram of the shah is incomparable for the beauty of its women; they never mix with society out of their palace: indeed, the greatest ladies of Persia are those who go out the least. When a lady leaves her house, she takes nearly all her train of maids and eunuchs, but is nevertheless accompanied by several spies and old women, appointed by her

husband to be near her person upon these occasions. Whenever a woman of rank goes into the town, which rarely occurs but at night, she is preceded at the distance of a hundred paces by a number of horse, and is followed by a similar party, both crying out *Couroue!* a Turkish word signifying prohibition and forbearance, and upon such an occasion implying that every one must retire. This cry is much feared in Persia, where it is obeyed as soon as heard, every body flying as if they had notice of the plague. Eunuchs mounted and bearing long staves, march between the troops and the lady, striking at any one who may not have retreated. This chastisement is inflicted by them with more or less violence, according to the rank of the female they are conducting: should she be one of the Shah's seraglio, it may cost a man his life to be found in the way, within the space between such a procession and any point whence it may be observed.

The most ancient authors agree, in never having seen in Georgia any woman marked with small-pox. The seraglios of the Grand Seignior and of the Shah have always received their chief supply from the Georgians and Circassians, whose women are celebrated for beauty. The parents of these victims have

themselves offered their daughters for sale, and as the price depended on beauty, every method has been tried to preserve it: thus avarice invented the art of inoculation,* since which discovery the small-pox has ceased its ravages. De la Motraye mentions having seen in this country old women employed to inoculate, who performed the operation in a very simple manner.

* The translator is not aware of the authority the author may have had for this observation. The Encyclopedia Britannica contains a very interesting article on this subject; from which it would appear that, it is not known where or when the art was invented. The general adoption of the practice in this island was derived to us from Turkey, through Lady Mary Wortley Montagu, in the beginning of the last century; although it seems, from the account of Dr. Williams of Haverfordwest, who wrote upon inoculation in 1725, and from that of Dr. Alexander Munro, to have been practised, both in Scotland and in Wales, at a much earlier period. It is a singular coincidence that, the expression of *Buying the small-pox* has been observed to be vulgarly applied, in very distant regions, to the method of procuring this disease; as well formerly in Wales, as at this day in Arabia, in Bengal, and many other countries. Upon this ground, and from the general similarity of the operation, it is thought to have been acquired, by all the people using it, from the same source. The Georgians insert the matter at the fore-arm.

LETTER XXXII.

Tiflis, 10th Feb. 1812.

I HAVE seen to-day the cabinet and library of the late Count Moussin Pouschkin the naturalist: his collection of birds, quadrupeds, and other animals of this country were what I most admired. Unfortunately nothing is well preserved, and very soon this cabinet will contain only the wreck of what the Count took so much pains to collect. I noticed also a number of minerals, which should be valuable; for the Count was a learned mineralogist, and had the superintendence of the Georgian mines; some of which, in the direction of Bambek a province bordering on Erivan, are rich in copper and silver.

We have just heard that the Governor-General has reached Badkoo. Although I have before spoken of *the perpetual fire*, which the Indians still preserve* near that place, I must

* "These Indians affirm that this flame has continued ever since the flood, and they believe it will last to the end of the

recount some further information I have obtained on the subject. The Ghebers, a remnant of the ancient Persians, inhabit several parts of Persia, and are found in the neighbourhood of Badkoo. They believe in a Supreme Being, whom they consider as represented by their *sacred fire*, which they attend and worship. The sun, according to their notion, is the Great Spirit, and parent of every thing endued with sensation;* the moon is the Second Spirit, and the other planets are respected in their order. They believe that eclipses are occasioned by the moon being oppressed by some superior spirit having reduced her to that unhappy state. They admit of angels, whom they style as inferior gods; and believe in two adverse principles, light and darkness, one as serving for good, the other for evil purposes.

world; that if it was resisted or suppressed in that place, it would rise in some other. Here there are generally forty or fifty of these poor devotees, who come on a pilgrimage from their own country, and subsist upon *wild sallary* and a kind of *Jerusalem artichokes* which are very good food, with other herbs and roots found a little to the northward. Their business is to make expiation, not for their own sins only, but for those of others; and they continue the longer time, in proportion to the number of persons for whom they have engaged to pray."—*Hanway on the Everlasting Fire at Baku.*

* Appendix, No. 5.

Their priests are the Magi; whose office it is to preserve *the everlasting fire*, as the Vestals did at Rome. The principal temple stood upon a mountain near Yezd, where they kept their *Pyreum*, or furnace of the holy fire.*

Zoroaster, whom they call Zerdoosh, is their prophet. He lived in the time of the second race of kings, nearly thirteen hundred years after the deluge, according to Persian chronology, and was the chief of the Magi. All Mahometan writers make him a native of Azerbijan; it is certain that the most celebrated temples of the fire-worshippers are found in that

* "At the city of Yezd in Persia, which is distinguished by the appellation of the Darùb Abadut, or Seat of Religion, the Guebres are permitted to have an Atush Kudu or Fire Temple, (which, they assert, has had the sacred fire in it since the days of Zoroaster,) in their own compartment of the city; but for this indulgence they are indebted to the avarice, not the tolerance of the Persian government, which taxes them at twenty-five rupees each man."—*Pottinger's Beloochistan.*

Mr. Morier writes, in 1809—"Jaffier Ali, Resident for the English nation at Shiraz, informed me that the number of Guebres, worshippers of fire, decrease annually in Persia. They are so reviled and distressed by the government, that either they become converts to Mahomedanism, or emigrate to their brethren in India. Their Atech-ghan, or chief fire temple, a large excavation in the ground, in which the sacred element was preserved, was at Firouzabad, 17 fursung; S. E. of Shiraz. The orifice is now closed."

region, and the name of *Azerbijan* signifies the land of fire. The place where they still keep up the perpetual flame, is about fifteen versts from Badkoo. In that neighbourhood is an immense cavern, where the cattle are conducted during the greatest heat, and where the noted and formidable robber Stenko-Rasin had his haunt. Formerly there was a stone building near this *sacred fire;* it consisted of six rooms, wherein twelve Ghebers resided: two of these priests were daily employed by turns invoking the sun, and studying their holy writings. According to these, as well as their most ancient traditions, the *sacred fire* has been burning on this spot for millions of years. Satan, they relate, was cast by God, out of pity for mankind whom he had been tormenting, into this deep gulf; whence a blaze immediately arose, and has ever since been fed by the grease of this devil, who was enormously fat and of a prodigious size: but, in order that the malicious fiend might never escape, through any of his infernal tricks, the Ghebers are enjoined to watch the fire and invoke the aid of Heaven day and night. This perpetual flame used formerly to burn within a trench, a hundred and twenty feet in length and twelve deep; the flame rises to the height of about eighteen feet. The founda-

tions of the cavern are rock; yet it is surprising that, from the time the fire has existed, the trench has not become deeper, particularly as it is employed to burn calcarious stones, found in the vicinity. These they convert into lime in the following manner:—Having made a heap of the stones upon the spot, they surround it with lighted straw; the flame then rises with a noise out of the ground, and penetrates the stones, that, after three days burning, are reduced to lime, which is transported to Badkoo. This fire is fed by naphtha, which springs in abundance from the earth in the neighbourhood: farther off there are fountains of the same, whence at certain periods a valuable quantity is obtained. When lighted, it sends forth a thick black smoke and a disagreeable smell; yet the *sacred fire* has neither of these effects. The Ghebers make use of this flame in their dwellings: they have small trenches, upon which they put the kettle that boils their food; then light a little straw and throw it under the kettle; when the whole trench is immediately in a blaze, and their meals are much sooner prepared than by a wood fire. Whenever they wish to extinguish the flame, they throw over it a piece of wet felt, and it does not rekindle without some external aid. These trenches

serve to warm them in winter, and they can keep up the fire as long as they please: it answers also as a light; for which purpose they stick a cane, secured with clay, in the ground in front of their beds, and upon the top fix a clay stopper, so that when this is taken out, and the top of the reed approached with a light, it will burn like a candle, and not go out until the stopper be replaced. They have a mode of arranging a pretty illumination with these canes, planting in the ground several which support others in the form of a pyramid, then lighting all the tops, a singular effect is produced.

Fire, which thus serves as well for warmth as for cooking and lighting, without consumption of fuel, would be a great benefit, especially for the poorer class, in those parts of the world where wood is scarce. The English have produced fire by means of a gas, which resembles this natural phenomenon, and the Counsellor Soboleffsky has adopted their invention for the *thermolamps* at St. Petersburgh. Vegetation thrives close to the brink of the trench, where the perpetual fire is kept; and at the distance of a hundred and sixty yards, there is a fine large garden and two wells of excellent water. The ground being impregnated with naphtha for several versts around the *sacred* flame, wherever you

make a hole, and approach it with a light, it catches fire and will not go out of itself.

The fire-worshippers do not adore images. Among animals they reverence the cow, of which they take great care, and never kill either them or their calves: cow's milk is their principal sustenance. They who watch the perpetual flame go almost entirely naked, wearing necklaces of small pieces of red wood, and staining their foreheads down to the nose, with fresh cow-dung and saffron; a common practice among the Indians. They offer up their prayers immediately before and after sun-rise: while seated near the bason of water in which they wash, they throw into it a piece of money after ablution, out of gratitude for its having cleansed them—they say that this money is given to the poor.

There were as many as fifty-two springs of black naphtha, about five versts from the *s. red fire*, when the Persians had them in possession, who made a considerable traffic with their produce: the number is now much diminished. The springs are twenty toises deep, and one of them alone, when in their more productive state, would yield daily as much as three hundred*

* Appendix, No. I

batmans of naphtha.—(The *batman* is equal to fifteen Russian pounds.) The naphtha being near Badkoo, renders it so much the more lucrative a commodity for the revenue, being easily transported from that place by sea. The inhabitants of the country plaster their flat roofs with naphtha, which prevents the rain penetrating; they also use it for anointing their buffalos, to preserve these animals from the dangerous stinging of musquitos: the Persians employ it also as a varnish.

The black naphtha emits a dark smoke when lighted; the poor people on the Caspian shore use it both for lamps and fires. The white kind is very inflammable, and will burn even upon water. Persons amuse themselves in throwing some of it on the sea in the evening, which produces a beautiful effect; the sea and the shores of the little islands appearing as if in a blaze. Four versts from the spring of white naphtha is a spot called *the place of fire*. As you approach, a strong sulphureous smell is perceived, and, for the space of a verst, a bluish flame is emitted, particularly when the weather be dry, and at night. Some weavers live there, and work at evening by the light, directed through canes, as already described. In the neighbourhood of

Badkoo there is another kind of fire, which in autumn, after rain and in sultry weather, appears to burst in masses from the tops of the hills, or to spread over the plain.* These flames have not the property of affording either light or heat.

There is not, perhaps, any place where the gusts of wind are so violent as at Badkoo, a name implying *the hill of hurricanes.* These hurricanes carry into the sea men and cattle that chance to be near its shore, and sometimes even large stones are removed by them. In several low places near Badkoo, the water collects during winter; and, evaporating in the

* "When the weather is hazy, the springs of naptha, (on an island near Baku,) boil up the higher, and the naptha often takes fire on the surface of the earth, and runs in a flame into the sea to a distance almost incredible."—*Hanway.*

The Russians are said to drink the white naphtha as a cordial, but that it does not intoxicate; and in cases of stone, disorders of the breast, and others, it has been used by them as a medicine. It is also applied externally, and is said to be of great use in scorbutic cases, cramps, gout, &c. It penetrates the system actively, occasioning for a short time great pain. Like spirits of wine, it will take out greasy spots from silk and woollen, but leaves a disagreeable smell. It has also been prepared as a japan, which is described as bearing a beautiful polish, and as more durable than any hitherto tried.

summer, leaves a crust of salt, the sale of which yields considerable profit to the town.

I have now given you an account of such curiosities at Badkoo, as appear to merit particular attention.

LETTER XXXIII.

Tiflis, 12th February, 1812.

I HAVE lately been present at a wedding, and was this morning spectator of a burial. The following are the Georgian customs upon these occasions.

They marry very young, the bride being often no more than twelve years of age, and the husband perhaps fifteen. Not unfrequently they are betrothed from the cradle, but remain during the greater part of their childhood unknown to each other: they have a rule indeed that those betrothed are not to see each other until the nuptial day. The contract takes place in the church according to the Greek ritual, excepting that the spouse is covered with a veil, not allowing even the future husband to see the features of his bride; for here marriage is a matter of speculation, rather than an affair of the heart: upon coming out of church, musquets are fired off in honour of the young couple. On their nuptial day, the

bride, loaded with jewels and other ornaments, and covered with a veil reaching to the ground, is placed on a carpet, where she sits with her legs folded according to the custom of the country. To complete her resemblance to an Indian pagod, this statue of a wife remains the whole day in the same position, without eating or drinking, and what is more extraordinary, without speaking a word. It would seem as if in Georgia, marriage were one of those associations, into which none can be admitted until proved by severe trials; but it is some consolation to the novice, that her intended partner is subjected to the same ceremony. Having been introduced into the house, he places himself by the side of his fair unknown, and in like manner remains silent for an equal length of time. Were they to turn their backs on each other for a moment, it would be deemed a serious lovers' quarrel: but, in this submissive posture, they appear to say to each other—"they would marry us, don't be angry with me, it is not my fault." After the ceremony, the bride is unveiled; when a banquet, more or less sumptuous according to the condition of the parties, concludes the festival.

Being present when a Georgian bride was first unveiled, I strove to remark any c on

that the new married couple might, as I thought, naturally feel, upon beholding each other for the first time; but my scrutiny was in vain, for the lady looked a mere statue: the man showed some slight satisfaction at sight of his wife, who was very young, and pretty enough. She would have been more so in my eyes, if unassisted by art; but her cheeks were daubed with paint, her eye-brows joined with a coarse pencilling, and she was quite disfigured with a tasteless profusion of pearls and diamonds. This mode of matrimony renders domestic happiness with the Georgians very uncertain. ' It has often been observed, that marriage is a lottery—a consideration which affords but a sorry consolation for unfortunate couples. Right reason however did never adjudge that, mere chance should regulate the fate of husbands and wives; for their happiness depends upon a certain relation in their tastes and principles, which it is essential to ascertain beforehand. Connections made at hazard, can only suit those communities, wherein marriage is but the means of forming an establishment, or of procuring wealth; and where the wife remains her husband's victim in slavery and indifference.

Although the widow's grief be generally a

token of the wife's affection, one may be deceived respecting that of the Georgian dames. I saw a man buried this morning: the widow remained prostrate for several hours before his coffin; her cheeks were flooded with tears, while her grief further vented itself in deep sighs and groans; and, at the frequent repetition of her husband's name, she tore her hair, and beat her breast, all her actions bespeaking sorrow and despair; but all this appears to be in the regular course of proceeding upon such occasions. In the funeral obsequies of a man, the horse of the deceased, with his saddle and stirrups thrown across it, precedes the body; his servants carry his arms, and the family close the train, making continual cries of lamentation; but this also is the custom. When the body is interred, the widow returns home, where she remains seated in the same place surrounded by her women in mourning, and all keeping a dead silence. This latter form is preserved during six weeks, being, as we may call it, their quarantine of sorrow; too long, you will agree with me, for such excessive grief to be sincere.

LETTER XXXIV.

Tiflis, 14th February, 1812.

THE season of my arrival in Georgia has not allowed me to be a judge of all the advantages of its climate; so that I shall make use of the information I have received from others, in addition to my own observations, in order to give you some idea of the productions of these countries.

The climate is very much like that of Naples: it is so mild, that in the middle of January the spring colchicum* is in blossom; and in February the common almond and other fruit trees, beside various plants, are in flower. Vegetation is in general more luxuriant and more beautiful here than in our northern regions: the following are the principal productions of the Caucasus and Georgia.

* The *colchicum vernum* of Bauhen and the *C. autumnale* γ of Wildenow. This genus of plants has been so named from the neighbouring country of Colchis, where it is said to abound.

The common and dwarf elm* abound in Caucasus; it is with the leaves of the latter they make a very wholesome tea in Siberia. Oaks are found in numbers along the Terek, and the plane grows plentifully in Georgia. The beech does not thrive any where so well as upon the Caucasus, nor the wild olive as on the shores of the Caspian, as far as the Terek: the Tartars and Armenians eat the fruit of this tree; and, among other uses, extract from it a juice called *tolkan*. There are great quantities of the dwarf almond in the steppes of the Don, and of the Mountain Service tree† in the Caucasus:

* This is the *ulmus pumila* of Professor Pallas, who speaks of it as the species of elm which is chiefly abundant in Caucasus; and that its wood is so hard and otherwise useful as to be generally preferred to that of the oak in Russia. It is a curious coincidence that this tree should be called *Elmæ* by the Calmucks.

† "This tree is generally known in the south of England by the name of the *Mountain Ash*, from its growing in high situations, and having primate leaves, like the ash; but this name has led ignorant persons to suppose that it has an affinity with the ash; and even Mr. Gilpin speaks of it as a variety of that tree, whereas it is totally different in every respect, except a small similitude in the leaves. Gerarde calls it the wild ash, quick beam, or quicken tree; Evelyn, the quick beam, wild sorb, or witchen; which is otherwise written whicken, or whitten. All these names, except ash and sorb, are evidently the same, and are derived from the supposed efficacy of this

with the fruit of the last they make an excellent spirit. The ash grows on the Caucasus, and the mulberry on the banks of the Terek; the white mulberry also, but in general as a shrub, which however serves for the growth of silk worms : this cultivation might be improved so as to yield a larger return. The barberry is found in great plenty on the Terek and in Caucasus; they obtain from it a yellow colour, with which leather and silks are dyed, particularly at Astrachan. The caper flourishes along the Terek and Kooma: in August this shrub bears at the same time buds, blossom, and

tree in resisting witchcraft. In Scotland, and the north of England, it is called the *roan-tree*, and this name is variously spelt *rowne, roddan*, and *rantry*.

"The berries dried and reduced to powder make wholesome bread, and an ardent spirit may be distilled from them, which has a fine flavour, but is small in quantity. The Scottish Highlanders make this use of them, and so do the inhabitants of Kamtschatka, as we are informed by Gmelin. Infused in water, they make an acid liquor somewhat like perry, which is drank by the poorer people in Wales. In the Island of Jura they use the juice of them as an acid for punch. In Germany, the fowlers bait springes or nooses of hair suspended in the woods with these berries, to entice the red-wings and fieldfares; whence the trivial name of *aucuparia*." See *Miller's Gardener's Dictionary*, for much interesting matter on the subject of this species of the sorbus.

fruit; the latter is of an exquisite flavour when dressed with salt and vinegar: liquorice also grows near the Kooma. The vines are very fine and numerous upon the Terek, where they might be still better cultivated; for both the climate and soil are peculiarly favourable for them, and the natives might have excellent wine: the vine grows in most parts of Georgia, where it thrives greatly; but above all in Kahetia, of which the wine is celebrated. In Mazanderan, the ancient Hyrcania,* vines twine round the trees, growing to the thickness of a man's body, and to such a height that they have some trouble in getting at the grapes. In this delightful country, oranges, almonds, lemons and pomegranates abound, and near to the Caspian there are forests of these trees: it would indeed appear to be one vast garden, where nature lavishes her most beautiful pro-

* This seems to be an error; as, from Major Rennell's Geography of Herodotus, it would appear that Mazanderan was the site of one of the tribes termed Mardi by the ancients; and there is no doubt that the Greeks gave the name of Hyrcania to the region denominated *Gurgun* by some of our modern writers, the Orcan of d'Anville. In fact, all these names appear to be the same; being only, as usual, variously disfigured in their spelling of the native term, by a natural variety in the pronunciation of different geographers.

ductions. But as perfection cannot be found on earth, so the air is unhealthy; which may be attributed to the proximity of the sea, and to the effluvia of marsh lands: every thing, in short, prospers, excepting man. Abbas the Great, who favoured this province as his mother's native country, transplanted hither numerous colonies, but without success, for they fell victims of the climate. To this day the magnificent gardens, laid out by Abbas, are objects of admiration; but wherever man cannot maintain his ground, wild beasts have at all times thriven.

"Thy infant years th' Hyrcanian tigress fed;
On frozen Caucasus thy youth was bred!"*

is put by Tasso into the speech of the enraged Armida, while upbraiding Rinaldo, to express his savage nature in deserting her.

The cotton grown near the Terek is excellent, but not cultivated to the extent which ground so well watered would admit: if this plant received the attention it deserves, they

* "——————— te l'onda insana
Del mar produsse, e'l *Caucaso gelato*,
E le mamme allattar di tigre Ircana."
La Gerusalemme Liberata—Canto 16. st. 57.
This passage is a literal translation from one in the Æneid of Virgil, b. 4, l. 366-7.

might grow enough for the manufactures of Russia: the culture of tobacco on the Terek is also much neglected. On the banks of this river there is an abundance of wild hemp, which is used by the Tartars and Cossacks. Madder appears also to be a native of the same tract on the side of Caucasus. The sesame,* called by the country people *kuntschuk*, is there very plentiful; the oil obtained from it is nearly equal to that of Provence, and their mustard is excellent.

* "The immense height to which millet and sesamum will grow (in Assyria), although I have witnessed it myself, I know not how to mention. I am well aware that they who have not visited this country will deem whatever I may say on the subject a violation of probability. They have no oil but what they extract from the sesamum."—*Herodotus, Clio*, 193.

The species of sesamum spoken of by our author, and by Herodotus, is the *sesamum orientale* of botanists. "It is frequently cultivated in the Levant, and also in Africa, as a pulse; the seeds have been introduced in Carolina by the African negroes. An oil is extracted from the seeds, which will keep many years, and not acquire any rancid smell or taste, but in two years become quite mild; so that when the warm taste of the seed, which is in the oil when first drawn, be worn off, it is used as salad oil, and for all the purposes of sweet oil. The seeds are also used by the negroes for food.——In Japan, in China, and in Cochin China, the oil of this plant is used not only for culinary purposes, but as a varnish, and medicinally as a resolvent and emollient."—*Miller's Gardener's Dictionary.*

Georgia and Caucasus are very productive in fruit, all of which has a fine flavour. The almond grows around Kislar and in some gardens on the Terek; but near Tiflis, and in almost all Georgia, it is found wild; as is the pear, peach, and apricot. The plum, the cherry and apples are also wild in this country, where gardening is almost unknown. Their water and other melons are every where delicious. Asparagus is also met with in great profusion. So bountiful is nature, that agriculture is much neglected, and the climate conspires to make the natives indolent. Maize is grown upon the Terek, and in Georgia, but too scantily. This plant is of great utility; it is not only wholesome food for man, but the leaves afford nourishment for cattle, and where there is scarcity of wood the stalks serve as fuel. Millet is cultivated on the Caspian shores, and near the Terek, where it produces an hundred fold; of this the Armenians are particularly fond, and make with it a favourite mess called *pasta*. The cultivation of rice receives equal attention both on the shores of the Caspian, and along the Terek: in order to produce this grain, they are obliged to flood the lands, which being frequently inundated, render their neighbourhood unhealthy. Rice was formerly grown close to

Kislar, but since it has been observed that its culture was injurious to the health of the inhabitants, it has been prohibited within the distance of fifty versts from that town. The neighbourhood of the Caspian abounds in a variety of productions; but every twenty or thirty years the locusts make dreadful havoc. Neither rye, wheat, barley, oats, or buck-wheat, will thrive in Georgia. Bees are kept near the Terek, and particularly by the inhabitants of Caucasus. That hilly region is a native land of the rose, and nature is here so lavish of her gifts, that I do not doubt of plants yet lying concealed and unknown even to botanists.

LETTER XXXV.

Tiflis, 18th Feb. 1812.

We have the disagreeable news of disturbances in Kahetia; if the revolt be not quelled in its commencement, there is reason to fear a general insurrection; troops are now marching into the disaffected districts. Kahetia has always been the focus of rebellion, usually fomented by Alexander, the fugitive czar of Georgia, as well as by the Persian government.

I know not whether this letter will ever reach you, for our communications are much interrupted by the insurrection, which makes daily and alarming progress; even the inhabitants of Caucasus have joined the insurgents. We are as it were blockaded, and look with anxiety for the return of the Governor-General, who is absent. How unfortunate it is that Georgia, in every other respect so charming a country, should be thus continually a prey to famine, plague, and rebellion! With these the most dreadful evils appear to be combined; before us is Caucasus, with its avalanches and preci-

pices; in our rear are the Turks and Persians; while revolt and plague are in the heart of the country, and the general scarcity is most alarming. Georgia is ever, indeed, in danger of famine, whenever the harvest may not have been plentiful, or that provisions are prevented passing, by way of Caucasus, over the Kashoor: I am disposed to think that the introduction of potatoes might secure this country from similar recurrences of distress.

Since I have heard of nothing but rebellion and its horrid consequences, I have taken a dislike to Georgia; and even the beauties of Nature, which are now every day more conspicuous, have lost all their charms for me. I am quite sad, and have no spirits to write more at present: the thought of this insurrection, and of our being amidst such a savage people, and surrounded by such scenes of tumult, has completely banished my repose; indeed I feel that I cannot regain my tranquillity, till we get beyond Caucasus with our little ones, and that I may indulge the hope of seeing you again.

LETTER XXXVI.

Tiflis, 28th Feb. 1812.

After some days of anxiety, the arrival of the Governor-General has dissipated our fears: he has proceeded in person to Kahetia, where he purposes to quell the disturbance at once. We have, indeed, advice of his having already had an action with the insurgents, who were worsted—they may therefore be considered as subdued; and the commotions which wore so serious an aspect are likely to be soon succeeded by a perfect calm. The brave general commanding at Wladi-Caucaus, seconded by Colonel Kasibek, has cleared the route of Caucasus.

A courier has, in the meantime, arrived from St. Petersburgh, with the recal of the Governor-General; this will necessarily affect the position of myself and husband: instead, however, of wearying the mind with vain conjecture, I hold it as the wiser part to commit oneself in perfect resignation to the care of Providence, come what will. The Governor-General is expected

to return soon, when he will quickly be replaced and our fate decided.

Yesterday we learnt that an avalanche had fallen from the Good-gara, and buried a convoy on its way to Georgia; several persons have perished.

LETTER XXXVII.

Tiflis, 20th March, 1812.

THE Governor-General has returned from his expedition, and peace is again restored.

My health having suffered much, particularly during our state of alarm, I have consulted the medical men, who all advise me to leave Georgia; for the climate does not agree with me. So it is determined, that in the beginning of May, I accompany the Governor-General's wife to St. Petersburgh. What joy will it be to see you again! With the thoughts of this, I think lightly of every obstacle, even of the Kashoor, Kobi, and the three thousand versts that lie between us.

My husband is to remain here for further orders. Should he positively be unable to go with us, he will rejoin me as soon as possible.

LETTER XXXVIII.

Tiflis, 15th April, 1812.

Every thing is now arranged. The Governor-General is replaced by his successor, and has set off for his new destination, followed by the regrets of Georgia, and indeed of every one who had the honour of serving under him. His wife waits until the beginning of next month, when she will return with me to St. Petersburgh.

The passage of the Kashoor is still very hazardous; the wife of the new Governor has, however, just crossed, but with great difficulty. Our new chief, as well as his lady, is very kind to us, but has notified orders to my husband for his proceeding immediately to Persia, to enter upon negociations for peace. I feel equal joy and pain at these unforeseen arrangements; but, when I think of leaving my husband, I console myself with the reflection, that he is charged with a mission, as honourable as it is interesting; besides, while I remove from him I shall approach nearer you. However I have great need of hope to cheer me in this conflict of anxieti-

LETTER XXXIX.

Tiflis, 3d May, 1812.

We are ready for our departure. The old commandant of Wladi-Caucaus, who is here, will escort us over the mountains with a company of light infantry. They say the Kashoor is still covered with snow, which will not be melted before the end of this month; nevertheless the General's lady, who has already been delayed by it from joining her husband, is determined to go immediately; and I, in submission to her desire, have only to implore Heaven's protection for myself and the children during our passage.

My husband has just left me for Persia; he is going to the court of the Hereditary Prince Royal Abbas Mirza, at Tabriz, which is situated in ancient Media. The heat is already excessive, and he performs the journey on horseback, through a fatiguing road, frequently unsafe; his suite consists of a dragoman, some Cossacks, and his servant. The prayers of an affectionate wife will follow him in the laborious journey.

I shall be unable to write to you again until my arrival at Georgefsk, the Civil Governor of which place is my husband's uncle, and we think of remaining there a couple of days.

LETTER XL.

Georgefsk, 28th May, 1812.

I FEAR, my dear friend, you have been uneasy at not hearing from me for so long a time. Three weeks have elapsed since I left Tiflis, but I make the earliest use of returning strength to write, yet fear to distress you with the tale of my sufferings. It is true, Georgia and the Caucasus are now behind me; but what have I gone through to get across the mountains: the Kashoor was even more difficult than when I went over it on going out!

Upon the 5th of May we left Tiflis, in a calêche; other vehicles awaited us at Kobi. We were fortunate in our journey as far as Passananoor; proceeding thence, there is (you may remember), before reaching the post, that high and steep mountain, which I descended with so much trouble upon going into Georgia. Fortunately the snow was for the most part melted; but, after an ascent of more than three hours, we reached the summit, where winter still prevailed in undiminished rigour. These three

hours march were rendered still more fatiguing for me by carrying little Catherine, whom I would not trust with any one else; André was in the arms of one of my women. Upon coming to the place whence our calêche was precipitated, I could scarcely comprehend how we had escaped destruction: the very inhabitants have now such a horror of the spot, that they cross themselves when they show it to travellers and relate our disaster. At Kashoor we had to prepare for going over the Good and Kristawaja-gara, already described. We learnt that these mountains were still covered with snow, as well as the upper part of the Kashoor, and that the passage was more difficult at present than in November. The path was not large enough to admit of a basket, drawn by oxen, which had been my first conveyance; it was therefore resolved, that the General's wife should be carried in a chair. I still made my way on foot, with little Catherine in my arms. André was here carried by one of two light-infantry men, who had fortunately been left me, thanks to the kindness of the new Governor; who is a good-natured, generous person. A thaw rendered my undertaking doubly painful: at every step I sank in the snow, and before we reached the summit of the Good-gara, was wet

to the skin, and half dead with fatigue. I still shudder while I relate my miserable situation. Arrived at the top of the hill, I had scarcely cast a look at its perilous descent, of which I gave before an imperfect description, when my knees sunk under me and I fainted. How frightful was my revival, upon finding myself with the two children on the tremendous mountain, and no other assistance than one of the soldiers, for the other was not yet come up: I was thus bereft of nearly all human aid; the terrific declivity lay before me; on one side, a precipice at whose depth my very hair stood an end; upon the other, a wall of rocks covered with enormous masses of snow, threatening every instant to overwhelm us; our path was but a foot in width and through deep snow, while I was ready to swoon away a second time. In this position I had nothing left to support my drooping strength but confidence in God. Under such impressions, I raised myself, although with difficulty, and began to descend the mountain barefoot; for I had lost my shoes ever since we had quitted the Kashoor: each step was now fresh martyrdom, and at times I sank up to my knees in the snow: I could scarcely support my child, and one false step would have hurried us into the abyss. My

fears for André, whom I trusted to the soldier, who could hardly get on himself, increased my sufferings; I deplored my distress aloud, fervently beseeching the Divine assistance:—for a moment conceive yourself in such a situation, and judge what mine must have been.

While the thaw made us fearful of *avalanches*, the sun's rays reflected from the snow so dazzled me, that, from it and the fatigue, I was obliged to rest every instant. I had, as if by a miracle, got half way down the declivity, when nature being exhausted by the effort, my limbs would no longer perform their office; I slipped towards the edge of a precipice, screamed, and again lost my senses.

Upon reviving, I found myself supported by the soldier, on the very brink of the abyss; this worthy creature had been my preserver, at the hazard of his own life. I was now obliged to remain seated for nearly an hour, being, through weakness, unable to rise; a cold perspiration stood upon my face, and all my frame trembled. It was already past mid-day; we had therefore to proceed without delay, or to run the risk of perishing on the mountain.

The children were hungry; and while I marked the sun's progress westward, I shuddered to think we were yet far distant from Kobi, whi-

ther it was necessary for our safety that we should, at all events, arrive before night. At length I got upon my legs again, and, after a fervent prayer to Heaven, continued the descent.

The extraordinary exertion, my fears and the heat had so exhausted me, that I had recourse to the snow for quenching my thirst, and was somewhat relieved. Poor André cried sadly, and, the infant fretting also, they both seemed to reproach me for their suffering.—Having at length reached the foot of the Goodgara, I was obliged again to rest then dragged myself, with indescribable difficulty, up the Kristowaja-gara, where at first I was decided to pass the night on the snow; for my naked feet were benumbed and blistered, and my whole body chilled with cold and wet; the sun had just set, and we had still seven versts to travel. Unfortunately, the Ossitinian family,* who used to devote themselves to the assistance of travellers on the Bi-gara, had left this frightful region. However, the horror of our situation

* The absence of this family, upon the return homeward of our author, would appear to have been only temporary; as Sir Robert Porter noticed them upon his passage over the Bi-gara, in 1817. See p. 89 preceding.

urged me to make another effort, and try to crawl so far as Kobi.

As we proceeded, I saw by the light of the moon on my road, the bodies of those unfortunate creatures whom I mentioned to you as having been buried last April beneath an avalanche. That vile Kobi was at this moment the summit of my wishes; and when I perceived it in the distance, I started for joy, as if my sufferings were then at end. Having been more than fourteen hours on foot, climbing and descending, you may imagine how glad I was when I reached the place. To give you some idea of our miserable condition, it may be sufficient to say, that the respectable, kind-hearted General Del Pozzo,* commandant of Wladi-Caucaus, the venerable veteran of whom I have already said so much, had tears in his eyes when he saw us arrive.

At Kasibek this good old man fell seriously

* "The circumstances of whose life were not more extraordinary, than his conduct has been admirable. Though an Italian by birth, he has passed the greatest part of his manhood in the Russian Imperial service; and no small portion of that time in these remote mountainous regions. Indeed, to his observations, promptitude, and effective action, Russia is chiefly indebted for the security with which she now holds th key of this part of Asia."—*Porter.*

ill; he was placed in my *caléche*, which awaited us at Kobi; and, though indisposed myself, I felt consolation in taking care of him as far as Wladi-Caucaus, where we left him convalescent. Our journey thence to Kasibek was without mishap, and we have reason to be grateful, for during this part of our route we escaped an imminent danger.

The Tchetchinzi, having learnt that the Governor-General's wife was on the road, formed the intention of carrying her off, in hopes of a high ransom. It was lucky that we quitted the last redoubt at a very early hour, for they had proposed to attack us a little distance from it; our escort however was furiously assailed by the Tchetchinzi, upon its return, out of revenge for losing their prey. Had we been an hour later in leaving Çonstantinofski, we should in all probability have been taken prisoners by this banditti. After having, with my servants and baggage, gone through the purifications of quarantine at Mozdok, we proceeded to Georgefsk; where my weak state, the sickness of my infant, the desire of seeing my husband, and the advice of his uncle, governor of the place, determined me to remain; and I have now been here several days.

The medical men have recommended me to

go to the baths in the neighbourhood, but I have neither the inclination nor courage for it. We are in expectation of letters from my husband, who perhaps will be soon on his return from Persia.

LETTER XLI.

Georgefsk, 12th July, 1812.

I HAVE not written to you for several weeks on account of my continued indisposition, and the danger in which, during all that time, our dear little Catherine has lain. Alas, I thought to have lost her, and with her all enjoyment of life! but Heaven preserving the child has restored my strength, and given me fortitude to live.

I had the inexpressible joy of receiving a letter from my husband yesterday; he is returned to Tiflis, and has obtained permission to rejoin me here, in order to recover the fatigue of his journey to Persia, where he remained two months. We propose to go soon to the baths, which may perhaps be serviceable for us all.

I have in some measure regained my spirits, and am anxious for the conversation of my best of friends. I am, however, employed in copying what may afford you some amusement; it is an account my husband has just sent me of

his journey into Persia. I think you will find in it some interesting observations upon the country.

After enduring so much fatigue and alarm, so many privations and sufferings, we now hope for happier days; and our re-union with yourself will be a great addition to the joy we anticipate on our approaching return.

LETTER XLII.

Georgefsk, 15th July, 1812.

UNDERSTANDING that my husband is about to leave Tiflis, where the plague has broken out, I feel too anxious to wait his arrival here, and am therefore going to Mozdok to meet him.

The plague has infected the whole road to Kobi, and is making dreadful ravages. Disturbances had recommenced with more violence than ever in Kahetia, but the new Governor soon quelled them; the communication, however, between Georgia and the Caucasus has been again interrupted, and even now the passage is not quite safe. It is only a week since, a servant of government was killed by the revolters, upon the road from Passananoor to Ananoor. I did not know any thing of these fresh calamities, until this morning; for care had been taken to conceal them from me, and I heard of them only by accident.

LETTER XLIII.

Constantinogorsk, 40 versts from Georgefsk, 1st August, 1812.

I AM sure, my dear friend, that when our present happiness be made known to you, we shall be the subject of your warmest congratulations. I have been at these baths for some days with my husband and children, and am again enjoying the comforts of domestic life and tranquillity; of which the latter is as necessary to my health, as, you know, the former is congenial with my feelings. In this happy state I am sufficiently at ease to write again, with some degree of order and detail.

You may recollect the uneasiness in which I quitted Georgefsk. What then was my surprise, when the first object I beheld, upon arriving at the Mozdok quarantine, was my husband? I remained some minutes overcome with joy; it required, indeed, some time to recover from the anxiety I had endured. My husband had been there a day and a night, submitting to the regular purifications, upon com-

ing from a country infected with plague: he was yet to remain twenty-four hours longer; these passed quickly for us, who had much to communicate, with many a tale to tell and listen to, of the dangers we had mutually encountered.

It appears to me that our very misfortunes are frequently accompanied by a kind of negative good luck, which prevents our sinking under them. Some occurrences that happened to my husband since our separation, will convey a better idea of my meaning.

Upon his return to Tiflis, he alighted at the Governor-General's house; where, having given an account of his mission, he inquired for tidings of myself, and learnt that a lady in the town was charged with delivering him my letters. Being desirous of getting them, he hastened to her, although it was very late at night and quite dark. In passing a narrow street, he ran against something with such force as to be thrown down; upon which, some one cried out, "take care, that is a cart with persons infected with the plague:" he jumped quickly on his legs, but the evil was done; he had touched the fatal carriage, and perhaps the pestilential sick they were conveying to hospital. He was now in great

alarm, for he knew the slightest contact is sufficient to communicate the disease. Already his imagination pictured the frightful death which threatened him, with desertion by all around from the dread of his suspected infection; and the thought that he might never again behold his family or his native land tormented him. Such appalling apprehensions truly might have brought on a delirium, which of itself might have been fatal: I cannot bear to think of it.

In this state he did not dare see any one, but passed the night in painful perplexity; morning however came without any evil symptom, and, as the following day no further cause for alarm existed, he began to indulge in hope; and, continuing well, returned thanks to Heaven for having preserved his life. A few days after this accident, he met with another not less alarming. Occupied in the office, and wishing to expedite his business, he employed a clerk to copy out his dispatches, and the next day learnt that this man had died of the plague; the consequences were happily not more serious than in the former case. Having now completed his business respecting the embassy to Persia, he obtained leave to join me here: he came on horseback from Tiflis to Mozdok in

less than four days, but not without having again incurred considerable risk. In his road, particularly at Passananoor, he saw the ravages of the plague; nearly all the military had suffered from it, and even his own escort were suspected. When we arrived at the quarantine of Mozdok, he would not embrace either me or the children, being suspicious of himself; for he had been obliged to mount Cossack horses, whose owners had died of the plague the day before. He had set forward upon this journey at a time when each bush and every crag had very lately threatened the traveller with a treacherous death. The revolters posted themselves in ambush every where, and fired upon the passengers, of whom many were killed. Although he has not materially suffered from the fatigue of riding more than two thousand versts, under the burning sun of Persia, and has past through plague and rebellion, yet you may imagine, he has need of the repose we now enjoy. The neighbourhood of these baths, which are restorative, affords us at the same time a very pleasant residence.

Constantinogorsk is a little fort, forty versts from Georgefsk, and has close to it a large village, capable of furnishing lodgings to those who frequent the baths; yet this village being

as much as two versts from the waters, a great many invalids prefer encamping, with tents or in Kalmuck Kibitki, on the spot. We are of this number and occupy two Kibitki, not in the public square, where the royal baths are situated, but a little distance from them; upon a beautiful mount near to a private bath, the property of a Colonel, who obliges us with the use of it.

Our Kibitki are much more solid than the common tent; the felt of which they are made is supported by a slight frame of timber, that may be readily taken to pieces; their form is that of a sugar loaf; the rain does not penetrate; but when the felt is saturated with moisture the smell is very disagreeable. The Kibitki are not in general accommodated with a floor, and are upon that account very inconvenient. Some persons here inhabit *palagans*, huts formed of branches, which they line with mats, and sometimes cover with plaster or clay.

The road from Georgefsk to Constantinogorsk is very agreeable; by it you approach the Beshtau. This name is given to a picturesque group of hills which are near to the baths. *Beshtau* is derived from two Tcherkass words, namely, *Besh* five, and *Tau* a mountain.

The Elborus, the Caucasus and a mountain called the *Camel* from its singular formation, disappear as you get nearer Constantinogorsk.

The Tcherkass, whose country is not far distant, attack travellers sometimes, so that no one comes to these baths without an escort.

LETTER XLIV.

Constantinogorsk, 10th Aug. 1812.

The bathing seems to do me good: I find the water almost as warm as the Georgian baths, and cannot remain in them more than five minutes. Upon coming out of the bath, one must first get into bed and submit to an hour's perspiration; this is accompanied with much faintness, which however is of short duration, for you feel wonderfully well during the rest of the day—many persons bathe twice a day. There is in our neighbourhood another spring equally beneficial; its heat is not above ten degrees, and the water, which some persons drink, is acidulous and strengthening.

Our medical men in Russia have long been in the habit of sending to foreign countries, patients whose fortune would admit of the expense, and whose recovery depended upon the use of mineral waters. Peter the First, whom nothing escaped, discovered in his own dominions several mineral springs, which he caused

his physician Schober to examine; those near Olonetz he used himself, after having visited Spa, and drank its water with success. Since the time of Peter the First, the mineral waters of Russia had been neglected, and their very existence was doubted, until the discovery of those at Zarizin, at Baldon, at Lipitz, and in the Caucasus; the efficacy of all which has been acknowledged. The Lipitz waters resemble those of Pyrmont, and the Baldon springs have the property of the Spa; the hot springs in Caucasus are similar to the waters of Aix-la-Chapelle. At a little distance from the hot baths of Carlsbad are the strengthening waters of Egra, which are often requisite after using the former. So there are acidulous springs about thirty-five versts from Constantinogorsk, which, according to the learned Dr. Haas, are very like those of Pyrmont and Egra, and are now known by the name of the baths of Kisladowsk, a small fort like that of Constantinogorsk. The Tcherkass, through their ignorance, remained unacquainted with the value of the Constantinogorsk waters; although they have sometimes used them for their sick and for cattle.

They were first discovered by the Russians in 1744, while building the fortress of Mozdok, and their efficacy was made known, in a de-

scription by the celebrated Professor Guldenstaedt, in 1779, when the fort at this place was building. Since that time, the waters have been frequented, both for bathing and drinking, without patients restricting themselves to any medical regimen.

In 1802, Mr. Swenson, an able chemist, was ordered to analyze them; and in 1803, the Emperor Alexander confirmed the regulations, which had been recommended for future adoption here, in the treatment of sick, and the worthy Professor Sucharew received the office of inspector. These waters rise at the foot of the Beshtau, as I have noticed before. That five-headed mountain serves the inhabitants as a barometer; for, when the summit is covered with clouds, it is a sign of approaching rain, but, when distinctly seen, they are sure of fine weather. The climate is agreeable, the heat of summer not intense, the winter of short duration, and the cold does not exceed eight to ten degrees.

Silk, cotton, and wine might be cultivated with success in this country, which is capable of much improvement; and is enriched by nature with every thing, that can contribute to the recovery of impaired constitutions. The Metschoukh is one of the five divisions of the Beshtau, and is called *the hot mountain;* from being

the source of mineral springs, whose heat rising as high as from 30 to 37 degrees of Reaumur, cannot be supported more than a few minutes, and probably the baths are allowed to cool before they are used, particularly by delicate persons or by children. The great heat may be suitable in certain cases, but always produces a revolution in the system, which should not be brought about incautiously. The very hot springs in Europe, such as the Sprudel at Carlsbad, and the waters of Aix-la-Chapelle, are allowed to cool for twelve hours previous to use: a like precaution would appear equally necessary with those of Constantinogorsk, if the death of General Elliot, the gallant defender of Gibraltar, be considered:* he was seized with apoplexy, while in the bath at Aix-la-Chapelle, which is of the same nature as the baths at this place. Among the many disorders relieved by the waters at Constantinogorsk, are old wounds and enfeebled limbs—so, our brave soldiers can now obtain within their own country a remedy for the honourable wounds they may have received in her defence.

The sulphur deposited by the waters at Aix la Chapelle brings a high price for its purity:—Why may not the same advantage be reaped

* Appendix, No. 6.

from the Caucasian springs, which yield the same substance? It is to be regretted that these baths, which are frequented more and more every year, do not present better accommodations for invalids, or at least some habitable dwellings. At present nature alone has been liberal here, for human industry has done nothing to enhance her favours: yet, the pleasures attendant upon such a place as this, contribute mainly to the recovery of health. A mild climate, beautiful scenery, freedom from care, and exemption from any serious employment, invite you to think only of health, and of such innocent pleasures as your strength may permit, and are no where found, but in the undisturbed repose enjoyed amidst such cheerful scenes, as nature here spreads around.

We make short excursions, sometimes to Constantinogorsk, or along the Podkoumok, a delightful stream of limpid wholesome water—sometimes we go to the foot of the Beshtau, or visit the colony of Scots. This settlement, which is not far from hence, is worthy all admiration. Several Scotch families, together with some Germans, came from Saratow, where they had already formed a colony; and live here under the direction of a clergyman, for the purpose of propagating Christianity. An English

system of agriculture supplies their subsistence, and they are secured from the attacks of the Tcherkass by a company of light infantry and some Cossacks. One cannot help respecting these generous islanders, who have left their native lands, and become adventurers in a country little known, and still uncivilized, that they may devote themselves to such an undertaking, as hazardous as it is laborious.*

The distance of the celebrated ruins of Madschar, or *Madjar*, as they are called by the natives, deprives us of the pleasure of visiting them. They are about eighty versts from

* "A Scotch colony of Missionaries have established themselves in the neighbourhood of Konstantinogorsk, but it may be regarded as an agricultural society, rather than a theological college; their efforts, in spreading religious instruction amongst the infidel mountaineers, having hitherto failed of success: the few whom they have converted to Christianity being generally murdered by their countrymen, as soon as they fall into their hands."—*Porter.*

The reader of Mr. Glen's Journal, already noticed, will probably come to the same conclusion with Sir Robert Porter; who, it may be presumed, wrote from personal observation, at least as to the extent of religious influence obtained by the British Missionaries, at the time he passed through the country.

With respect to the German part of this colony, Mr. Glen informs us that they, "with the exception of a few families, are ordered to leave the colony and settle elsewhere."—See page 60 of his *Journal*, published this year.

Georgefsk, on the banks of the Kooma, which rises in the upper Kabarda, and near the confluence of the Bywar with it, in the vast steppe of Astrachan; this desert extends along the Caspian Sea, and is bounded by the Volga, the Kuban, and Caucasus. They say the ruins appear to be those of a large city; there are remains of several lordly mansions, large houses, and magnificent stone vaults; the name of this antique place recals that of *Maggar*, given by the Hungarians to themselves and to their country, as also that of Magiar-Ili, by which the Turks designate Hungary. *Ungar*, or *Uger*, is not a mere proper name, but implied originally a stranger, or an individual who had come from some other country.

The Madschars and Bashkirs inhabited the valleys of the Volga and the Jaik, whence they were driven in 893: the first emigrants fixed themselves where the ruins of Madjar are now seen, having taken that country from the Persians, with whom they had afterwards long and frequent wars. The Avares, of whom a branch still exists in the recesses of Caucasus, and the Koomans, a race so called from their river Kooma, have also been inhabitants of these regions. They, as well as the Madschars, retired afterwards to the Danube, where their descend-

ants dwell at this day; and these are the parents of the Hungarian nation. It is a question, whether the Madschars built the town so called after them; it being not improbable that it was built by the Persians, and bore another name, until the Madschars took possession of the place and embellished it. Coins, which attest the antiquity of the town, are still found among the ruins. But to return to the mineral waters.

At the time of their discovery, the late Dr. Sucharew, who was well acquainted with their qualities, prescribed for his patients a mode of using them, and a regimen to be observed in order to derive the greatest benefit. His advice, as to diet, is indeed rather strict, consisting chiefly of vegetables and milk; meat is almost excluded, as are coffee, chocolate, and every thing heating. A large draught of the water, the taste of which is far from being unpleasant, is recommended after bathing. This method is now little attended to; so that the waters may have fallen into disrepute very undeservedly. While, however, the worthy Sucharew and his precepts are thus neglected at the hot baths, they are altogether forgotten at the acidulous springs; where the visitors live a life of city gaiety, dinners and balls succeeding each other. The old Doctor had indeed recommended ex-

ercise and a more generous diet, but at the same time prohibited all excess and irregularity. What good then can be expected from the finest waters, if advice, that was founded upon experience, be wholly disregarded ?

I have gone into the hot bath twenty times, and we are all about to drink the acidulous waters, which we expect will prove strengthening to our whole party. The regular course is to take sixty baths, but we arrived too late for so complete a course; yet I consider myself fortunate in having had as many as I have already enjoyed.

LETTER XLV.

Kisladowsk, 75 versts from
Georgefsk, 12th August, 1812.

I AM delighted with every thing I have just seen. The situation, the bath (which appears cold as ice), the fountain throwing up water sparkling like champagne, our dwelling, which is a Kibitka placed upon a little elevation, whence the eye surveys the whole valley, through which flow the waters that supply the baths, the tents and kibitki grouped like hamlets, the mountains and picturesque hills of the environs, and the little fort of Kisladowsk; in short, all around us is enchanting, and some tents pitched upon the neighbouring heights complete the beauty of our scene. It is a fairy country, where nature puts on a peculiar character; the very air breathes cheerfulness, and every thing invites us to enjoyment.—This charming prospect, the restorative cold bath that produces so enlivening an effect on the spirits, the acidulous water foaming and sparkling, which affords such a delicious draught,

the exercise one is obliged to take, then the hearty appetite seasoning every meal, a sky always serene, a pure air, and a society moreover whose sole aim is to please—such is the sketch of what we have found here.

When you first arrive at these acidulous springs, you commence by drinking one glass of the water, for several days successively; then you increase the draught to two and three, and so on, until you take ten and even fifteen of these potions within the day, but at different intervals, and all without the stomach being oppressed. It is the very fountain of youth: there, the sick of both sexes, and of all ages, hasten to draw at this wonder-working spring. Each person, provided with a goblet suspended by a long string to a little stick, takes his turn to dip in the water and drink the pleasant cup. The rule is, then, to walk down the valley, and to repeat this operation three times.

The bathing is not a scene less active: there is always a crowd; and no sooner is a place vacant than it is occupied, while the person, who has just left it, runs shivering with cold to the fountain, where he drinks eagerly, and then walks briskly away to recover his natural warmth. In the evening, when all is tranquil, and the cheerful colony of invalids have re-

turned from their promenade, we enjoy from the top of our mount another sort of enchantment: the greater part of the tents are illuminated, while the valley and eminences round it blaze with a thousand lights; sometimes the profound silence of a fine night is interrupted by delightful music, both vocal and instrumental, that fills the air with harmony, and then seems to die away again amidst the surrounding mountains.

LETTER XLVI.

Kisladowsk, 20th August, 1812.

I HAVE bathed—but how can I describe to you the sensation one feels in plunging into this Cydnus! It is like an electric shock; first the acid fume affects the bather, by producing a suffocating sensation: then the cold is so excessive, that, as soon as you are in the water, you believe it impossible to remain there for an instant; but in a short time, the body is suffused all over with a copious perspiration, after which you come out invigorated, and with the spirits of renewed youth. The first bath makes you impatient for a second.

The temperature of the baths is about ten degrees of Reaumur. Little time is bestowed after bathing upon the toilet; we then hasten to the spring, and take our draught with eagerness, after which commence the usual excursions. What a buoyancy and strength does this system impart! One feels, as it were, in a state of renovation.

We lead a most agreeable life, confining our-

selves to the regimen of Dr. Sucharew. There would be nothing wanting to our happiness, if little Catherine did not daily decline. The physician wishes to cheer me; but, in such a case, can a mother be comforted?—Why, however, should I make you partake of my distress?

Shall you not be surprised to learn that, here in Kabarda, we are on the territory of the Tcherkass? They are indignant at being deprived of the waters, in whose virtues they have always had great faith, and at the restraint under which they are kept by Russian bayonets and cannon: notwithstanding however these objects of their respect, and the redoubt of Kisladowsk, there are some so audacious, as to make us nocturnal visits, carrying off horses and cattle. When these waters were discovered, it is said the Tcherkass, in order to deprive the Russians of them, filled the wells with stones, and the water disappeared; that it very soon opened another passage, and formed a new fountain, the same of which we now make use: — this however seems an improbable story.

Since a redoubt has been constructed here, the Tcherkass have been prevented renewing their former incursions. They call the waters

Narzana, which means the *soul of the heroes; Nar*, in their language signifying a hero, and *Zana*, the soul. This name has been given to the springs, under an idea of their having the effect of instilling courage. The Tcherkass have reason to regret their loss of this country, for it is one of the finest in the world; and the Podkoumok, meandering through the vicinity of the baths, is a great addition to the beauties of the landscape.

At some distance from hence, they have lately found springs impregnated with iron, which are beginning to be frequented; but one is still worse off there for common accommodations, than at this place. I am well acquainted with the Baaden waters near Vienna, but prefer these of Kisladowsk, which would perhaps be superior to all the mineral springs in Europe, if (as is the case at Baaden, Pyrmont, Spa, Carlsbad, and Aix-la-Chapelle) pleasure were combined with utility; and if one met with more facility in supplying the mere necessities of life; without which, advantages, otherwise of the greatest value, are rendered worthless.

LETTER XLVII.

Kisladowsk, 1st September, 1812.

This beautiful country, the delicious fountain and the excellent bath, have lost their charms for me: all is gloom; my heart is oppressed and torn by wretched forebodings; our little Catherine is very ill—alas! my dear friend, she is indeed very ill, and the misplaced consolings of our physician tend only to aggravate my grief: he owns she is suffering under consumption. What a cruel malady it is that thus consumes my poor infant! I see her sinking day by day, and that the germ of life is withered. I cannot describe to you my agony—I feel as if I were dying with my child.—Oh! why can I not reanimate her with my blood and with my tears! The hours pass heavily; a day appears like an age. I now never quit the bed-side of my child. It is most grievous for me to hear the noisy pleasure, the songs and music that enliven the inhabitants of the valley; while my husband and I are hoping, by extreme care and by our un-

ceasing prayers, to retain the breath which seems ready to escape at every instant. Her sufferings make her more interesting than ever; she is so gentle, so patient, that she appears like an angel; too good, too perfect for this life, which is often an uninterrupted course of miserable vicissitude.

LETTER XLVIII.

Kisladowsk, 5th September, 1812.

Ah, vain hope, deceitful illusions! She has been a little better; but how short was her convalescence! Nature, in recalling man to her bosom, often makes a last effort, and grants him some moments of perfect ease, but these are of short duration—they are those of a cruel and a last farewell. It only remains for us to make one more trial, that of taking our dear patient to Georgefsk, where the air is less keen, and where there is an excellent physician.

We shall go within an hour.

LETTER XLIX.

Georgefsk, 12th September, 1812.

It is all over——Weep for me, best of friends, —my own tears refuse to flow. I am utterly disconsolate,—my heart is broken! Adieu.

LETTER L.

Georgefsk, 1st October, 1812.

I HAVE been unable to write to you again, until now—all around me is a scene of mourning —the image of her I have lost is ever present, and will attend me to the grave. Friendship, however, has its rights—I have need of unburthening my spirit upon the bosom of one, who will sympathize with me: you will mingle your tears with mine, and I may be comforted. I have a desire to speak of my lost babe, and to indulge in grief.

Our despair and the advice of the physician urged us to carry the suffering infant to Georgefsk. Ah, how apt we are to hope for what we ardently desire!

When we placed ourselves in the carriage, our child was tranquil—her looks revived our hope. I held her in my arms, with anxious eyes continually fixed upon her; the slightest jolt made us tremble for the little patient. Although the carriage went at a foot's pace, I

thought its motion incommoded her, so we got out, and my husband and I, by turns, carried the precious burden more than ten versts. It was indeed a mournful march; the people whom we passed were affected by our appearance; we besought them to unite their prayers with ours for the preservation of the beloved babe. Our sighs, the cries of little André, with the infant dying in the arms of its afflicted parents, was indeed a woeful scene. Our only wish, for the moment, was to reach Georgefsk with her; but, this was not granted to us; her sufferings increased; she looked at us, as if to bid the last farewell. A cruel pang seized her frame—convulsions succeeded—it was the approach of death. Our hopes were now wholly gone, for death had made her its victim, and her dear feet and hands became cold,—yet, she breathed. An angel's smile played upon her lips, that soon turned pale; her eyes were still open, but they were fixed—then the pulsations of her heart stopped—Her spirit had fled from us. Ah, what parent is there would not die a thousand deaths to save her child!

We shed no tears, we uttered no complaint; stifled sobs and heavy sighs were all that interrupted the mournful silence, into which we were now plunged. Seating ourselves, each in

a corner of the carriage, I with the body of our child in my arms, we travelled on with great expedition, and thus arrived towards evening at Constantinogorsk for the night; but alas, what a night! It was devoted to prayer, and to taking leave of a child whose remains were soon to be laid in the earth. So long as I saw her form, and could press it to my bosom, I fancied that I still possessed her. The sun arose, and found us beside our dead infant; the thoughts, that it would never more shine for her, drew forth a flood of tears, which afforded me some relief.

We again set off for Georgefsk: little André was continually wishing to caress his sister, and complained of her long sleep; she did indeed sleep—and will do so, until that happy waking which shall succeed the dream of this life, that was to her of so very short duration. In passing the burial-ground, near to the high road, I gazed with horror on it. There then, I cried, is the lasting abode of that loved frame, which I have borne in my bosom, of the child I have nursed, watched, and cherished.

Weep, my friend, for our dear Catherine;—but, oh! weep the rather for her unhappy parents!

LETTER LI.

Georgefsk, 15th October, 1812.

We are impatient to quit a country where we have suffered so much. The journey into Georgia has cost us very dearly—the loss of our child and of health. After these, I ought scarcely to mention another loss, which, however, is yet sufficient to add to our distress. Within these few days, some thieves broke into the house, through a window, during a dark and rainy night, while we were in our first sleep, and carried off every thing upon which they could lay their hands; and, as in all probability the villains were well armed and determined, it is fortunate no one heard them, for they might have added murder to the robbery. Few days pass here, without some depredation being committed. The example of the Tcherkass whose profession it is, seems contagious; for the plundered property is seldom regained. Thus you see that, within the last year, our fortitude has been severely tried. Our situa-

tion is rendered still more painful, inasmuch as we are not the only family in tears and mourning. To what dreadful devastation is a great part of Russia the prey! Towns are in flames, their inhabitants driven out wandering for shelter, villages destroyed, fields laid waste, and the peasantry ruined. For us however this is a holy war, the struggle of heroes, against vandalism reduced to a system; against a most abject state of slavery, the result of that unbridled licentiousness which they have called *Revolution*. Our efforts are against a tyranny, under which nearly the whole of Europe groaned—against an unheard of aggression; the sole object of which was to join the Moskwa and the Neva to that vast dominion, through which the Tagus, the Tiber, the Rhine, the Elbe, the Oder and the Vistula roll their captive streams: where slaves groan beneath a master, who, in bitter irony, tramples under his foot, whatever renders life dear to mankind, with all that is held most sacred. The furious torrent of invasion has rolled its tide to the walls of our ancient capital; but the brave Russians will close the contest, by yielding only a grave to the horde of plunderers, whom Heaven seems already weary of suffering any longer.

I am ignorant how and when this letter will

reach you, as all communication with the high road is interrupted; this, however, cannot last long. I have every confidence in our gallant countrymen, who by God's help, will soon, I am persuaded, triumph over the enemies of our loved country.

LETTER LII.

Georgefsk, 26th October, 1812.

Moscow has then fallen—the sacred cradle of this empire, the centre of our native land is in flames! but Russia and all Europe are saved: for, from the ashes of Moscow shall proceed the deliverance of the world.

We learn with joy the happy news which came to us direct; and we also, from the foot of Caucasus, bless the immortal names of our brave men. How strong are those who have the aid of Heaven!

LETTER LIII.

Georgefsk, 28th October, 1812.

THE death of my child afflicted me deeply; and my heart, that had scarcely begun to admit of soothing, has been newly wounded by a shocking occurrence. Robbers, in this country, have no respect even for the dead; the tomb of our Catherine has been re-opened, probably by Tcherkass, and the criminal avidity of the plunderers has carried off what, maternal tenderness had deposited with the child in consecrated ground. The tomb is reclosed; but I am quite disconsolate at the thought of my dear babe's remains being left in a spot, which these barbarians have the inhuman ferocity to violate.

The plague has just shown itself in the neighbourhood of Georgefsk, and they are in fear for the town. How difficult it is to regain a port, when once one has ventured on a stormy sea—must we then finish with perishing by the plague! It is now at a short distance from us, and frightful desolation follows in its train. The autumn is fine, and the crops, particularly of fruit, are

very plentiful. The grapes, melons and water melons, have a very fine flavour, and are in such abundance, that they may be had for almost nothing.

The peasant goes out to his field in the morning, with a cart, which he drives back laden with fruit—it is the very land of plenty. Yet, though nature is so bountiful, the inhabitants have to struggle with evils, of which those in colder and less fertile regions have the happiness to be ignorant: such are the plague and malignant fevers, with scorpions and tarantulas, and heat oftentimes so intense, as to be less supportable than the severe cold. This induces me to believe that blessings are equally divided, and that in this world, we are not to look for perfect happiness.

My husband's uncle, the civil governor of this place, is very ill in consequence of his exertions to prevent the plague. He has a fever, which in this country is dangerous: we attend him every day and night, but are in alarm for his safety. We are advised to seek at Stavropol a refuge from the plague, that has penetrated into the suburbs of Georgefsk: several houses are already under quarantine—but, how can we leave a dying uncle! By remaining here, we follow the dictates of duty and affection;

and, if it must be so, we will face new dangers.

It appears surprising the plague cannot be extirpated from these eastern regions: the fault no doubt is with the inhabitants, who disseminate it through inattention, ignorance and superstition: besides, their dirtiness and cupidity contribute much towards its progress; for they would rather expose themselves to the disorder, than throw any thing into the fire from suspicion of its concealing the pestilential poison.

The population of Caucasus has greatly diminished of late years, particularly since the plague has shown itself. They say it was brought by priests from Mecca, and has since extended its ravages more and more; inasmuch as this people, from their infatuated ideas of predestination, never take any precautions; urging that, as God sends the sickness, it would be impious to seek a preventative.

The Tcherkass are also in this respect quite indifferent: they have no walled towns, but inhabit open villages, called *Aoules;* where the dwellings are constructed of branches of trees, plastered usually with clay inside and out; these dwellings being contiguous, offer every facility for the spreading of the plague.

The Tcherkass form of government is feudal:

they are divided into classes; the princes who are the rulers in the country, the nobles or *uzdens*, and the slaves. The princes and nobles occupy themselves with war and plunder only; the women and the slaves have charge of domestic matters, of agriculture and the care of the flocks.

LETTER LIV.

Georgefsk, 10th Nov. 1812.

My fears as to our uncle were too soon realized. Notwithstanding all our care, he sunk under his disorder, a victim of zeal in the public service; for he had made, although ill at the time, several visits to the neighbouring villages, that were infected with plague.

He was the fifth governor of this province, who has died within the short space of eight years; he is truly mourned for by all his friends, as he is sincerely regretted by all who knew him. He died in the arms of his nephew, and expressed a desire to be buried near our Catherine, of whom he had been very fond.

He was interred yesterday with public honours; all the inhabitants attended his funeral, blessing the memory of the deceased. The tears that fell upon this occasion are the best memorial of the people's gratitude. I also followed the funeral of our estimable uncle, and once more beheld the tomb of my daughter, over which I wept as I bade it a last farewell.

LETTER LV.

Georgefsk, 25th Nov. 1812.

My husband is recalled to St. Petersburgh; our passport is just arrived, and we shall depart to-morrow. I will write to you again from Moscow; and trust that soon afterwards the pleasure of conversing with you may take place of this correspondence, which has been a faint consolation, during the anxieties I have endured since we parted. I cannot express how impatient I am to see you again; every circumstance, whether of joy or sorrow, directs me to seek in you the kindness and the counsels of friendship: sad thoughts still indeed frequently arise, recalling all my trials and my pain. A tender and compassionate friend can understand and will share my sorrow; while her advice and her example may impart to me a pious resignation, the only relief for an afflicted mother.

LETTER LVI.

Rostov, 15th Dec. 1812.

You will be surprised at receiving a letter from me dated at Rostov; but circumstances obliged us to take this direction. This town, called also the fortress of St. Demetri, is situated on the Don near Nakshivan, Axai, Novo-Tcherkask and Taganrok. Its chief trade is in fish, with which the river abounds.

Nakshivan, where we have been to-day, is about four versts from Rostov. It is a charming little town, subsisting entirely by its commerce, and is inhabited by Armenian merchants, who are all free; they are governed according to their own laws, paying only a fixed sum to the crown. They have been established here since the peace of Koutchouk Kainardschi, when they left the Crimea, under protection of Russian troops, being fearful of ill treatment from the Tartars. The greatest part of the town consists of shops, rich in merchandize of every description, and much frequented.

The situation of the towns, upon the banks

of the cheerful Don, is very picturesque, and the scene is rendered still more interesting by the busy movement resulting from commerce, by the numerous vessels and barges with which the river is filled, and that air of affluence and ease, the natural consequence of trade. Our visit at the quarantine was not without much inconvenience and trouble, and we have reason to think ourselves fortunate, in having left the fatal barrier behind us. At that dreary place, it is necessary to be furnished with a certificate from the Governor-General, who attests the state of the country whence you come, and whether the plague prevailed there or not. This paper is received by a man in tarred clothes and gloves. You are afterwards conducted to a detached building, where all your baggage is deposited; you are required to separate whatever you may require for the night; these things are put aside to be immediately perfumed with nitrous muriatic acid, after the method of Guiton de Morvaux: in the mean time, you are obliged to put on the dress they provide; you are then taken into the inspection-room, where the ladies are examined by a female; upon whose declaration that she cannot discover any symptoms of plague, you are allowed to put on the perfumed clothing. When

the quarantine is expired, you are given a certificate, granting a free entry into the country of the Don Cossacks.

I trust there are now no further impediments to our proceeding.

LETTER LVII.

Moscow, 16th January, 1813.

At length we are in Moscow—but, it is with a wounded heart and in tears, I seek amidst its ruins for the ancient and magnificent city—these ruins afford so frightful and so melancholy an aspect. I fancy that I yet behold the sword and fire adding crime to their ravages—I see the wretched inhabitant flying from his house in flames, leading after him his weeping family; whose escape is obstructed by fatigue and fainting hunger, which yield up him and his children either to the devouring element, or to a barbarous soldiery, rendered doubly furious by intoxication. Some months ago, I dared not undertake the description of this vast town and the beauties it contained; now it is one wide ruin—destruction marks the immense inclosure, by its dreadful uniformity of havoc; and what remains of the great city, is, to the spectator, as the trunk of a tree blasted by the thunder bolt, that has rived and shivered all its branches. Palaces and cabins are confounded together

by the flame, and what was spared by fire, has fallen a prey to the fury of vengeance. Our altars overthrown, and plundered churches, complete their sad testimony to the rage of the destroyers. The venerable Kremlin, in particular, has been a marked object of the barbarian spirit; its shattered walls bear evidence, that criminal hands have perpetrated, what ages of time had been unable to effect. Every thing, in short, here unites in forming one horrid spectacle of silent ruin, but silent I must not deem them; for, from the midst of this heap of devastation, a voice is heard proclaiming the courage and the greatness of the Russian people, their devotion to their country and love for their august sovereign. Here also may be heard the decrees of divine justice; which, from the ashes of this city sacrificed for the country's safety, proclaim the chastisement of the world's oppressor.

Let Moscow glory in her fate—she shall rank in the records of Russian renown, the first of all her cities: though built up anew, she will still be that ancient Moscow, ever memorable for her glorious sacrifices, in the cause of the empire.

ACCOUNT

OF

A JOURNEY TO TABRIZ,

IN

1812.

PREFACE.

GEORGIA, continually harassed by its neighbours, has been frequently conquered, but was never reduced to complete subjection. Among its formidable invaders, the Persians were most constant in their persecutions; for as they considered this country to be one of their provinces, so they would never allow it to remain independent and at peace: the unfortunate inhabitants, being thus at the mercy of such unceasing disturbers, enjoyed only from time to time a short repose, that made them feel more grievously the returns of war. Danger however gives the spur to courage; and the Georgian, to the resources of a country defended by mountains, adds a gallant spirit, a devoted patriotism and zeal for his religion. A people animated by such sentiments, may indeed be vanquished in a battle, but cannot be subdued.*

Being, however, exposed to renewed aggressions, and fearful that superior numbers might

get the better of mere bravery, the last Georgian Czar preferred delivering up his country to those who had long been its protectors, rather than to the Persians, who had insulted it unceasingly. In consequence of this, Russia took possession of Georgia in 1800, and soon extended its frontier upon the side of Persia; since which period the war between the two powers has been unremitting. This war, far from being dangerous, is of trivial moment to Russia; but for the Georgian districts bordering upon Persia it is dreadful. Bodies of light cavalry, entering frequently by roads almost impracticable, fall unexpectedly on the villages, commit all possible devastation, and carry off with them men, women, children, and cattle. Another mode of annoyance, adopted by the Persian government against that of Russia in this country, is the stirring up revolt. In this they have been sometimes successful, through the aid of Alexander, a fugitive Czarewitch of Georgia, residing at Erivan; who has the unlucky talent of deceiving his poor countrymen with vain hopes: the revolutionists however are silenced by a few cannon shot, which soon restore every thing to order.

The art of war in Persia consists in little else than that of ambuscade. They harass their

enemy by detached attacks, whilst they dare not encounter him in the array of large bodies. The French and English, successively, have instructed them to organise their infantry, and make use of artillery; but, even with this assistance, Persia cannot cope with Russia; who, nevertheless, has long been anxious to put an end to hostilities, so frequently entered upon at the expense of Georgia.

The Emperor of Russia, whose paternal solicitude disposes him towards the maintenance of tranquillity throughout his dominions, has frequently directed negociations to be attempted for this object with the Persian Court. But the obstinacy and duplicity of that people, seconded by a peculiar subtilty of character, that renders them capable of the most artful intrigue, has hitherto frustrated every attempt, although dictated in the pure spirit of peace and benevolence.

No sooner had General Rtischeff arrived at Tiflis, as successor to the Marquis de Paulucci, than he received orders to enter anew upon a treaty for peace with Abbas Mirza, the heir apparent of the Persian throne. I was charged* with this negociation, and received orders for

* See Translator's preface.

repairing immediately to Tabriz, the residence of that prince. I chose my route through the province of Bambek, in order to pass by Erivan.

I had the misfortune to lose many memoranda, when robbed of the greater part of my baggage at Georgefsk; Persia however is so remarkable a country, and so little known, that I have ventured to draw a slight sketch, with the aid of my memory. Several details I have passed over, where my recollections were not sufficiently distinct; in order that, whatever I did describe, might be communicated with a perfect confidence in its accuracy.

I have introduced several observations from previous travellers, where I have been able to confirm their reports; and I have had in view, throughout my memoir, the importance of obtaining a verification of any descriptions in ancient writers, and of fixing the attention upon whatever we may find them to have detailed with fidelity.

ACCOUNT,

&c. &c.

I QUITTED Tiflis on the 28th of April, 1812, accompanied by a dragoman and several Cossacks: we all travelled on horseback, it being impossible to make the journey in any other manner. We left the town at an early hour, enjoying a delightful morning; the heat was not oppressive, and nature, dressed in the gaiety of spring, presented an enchanting scene. My own feelings contributed in no small degree to my pleasure; for the idea of visiting Persia, a country so interesting from the earliest records of antiquity, created in me a joy, which was mixed, I will confess, with a little vanity. "Now," said I to myself, "I shall see Persia:" in none indeed of my travels through Germany, France, and Turkey, had I ever experienced so much longing after novelty, as upon this journey.

The first stage was Saganlook, a little village upon the banks of the Kur, eight versts from

Tiflis. There are at this place the ruins of a considerable building, which in all probability was formerly a Caravanserai; the remains now serve as an abode for myriads of scorpions and tarantulas. Thence we passed to the village of Kodi, situated in a pretty valley, fifteen versts from Saganlook. Fifteen versts farther, we came to another village called Kolagar: in this part of the road, the river Algat waters some beautiful and extensive plains, the soil of which is very fertile, and fairly cultivated. Through this fine district we were conducted to Shoulavar, a small redoubt, occupied by Cossacks; this is fifteen versts also from Kolagar, and here we entered Somhetia. The river Gram runs through this district; and usually overflowing to a considerable extent after a thaw, occasions at such times a vast deal of damage.

Having travelled sixty-four versts the first day, I halted for the night at Sadakloo, a village eleven versts from Shoulavar. The two next days' journey was expected to be much more difficult and really hazardous, on account of forests and mountains, where travellers are sometimes, in spite of their escort, attacked by the Turks, who sally from their fort at Akilzik, in search of plunder; by Lesgees, whose sole profession is that of robbery; or by Persians, whom the

Sardar of Erivan sends out, through bye-roads and paths scarcely practicable, that they may fall unawares upon the hamlets, or travellers, whom they pillage and murder.

Twenty Cossacks having been added to my escort, I left Sadakloo on the twenty-ninth, at day-break. Although envoys are usually respected by Asiatics, one cannot be too well guarded against treachery. This day's journey was so fatiguing, that, though only thirty-five versts in length, we found difficulty in getting so far as the village of Usumlar, even at a late hour. The road passes in one part over high and precipitous mountains, then through thick forests, and again over plains intersected by streams which must be forded: frequently the path is so narrow, as to oblige the rider to dismount and follow it on foot. However all these inconveniencies are readily supported by one who is gratified by the beauties of nature in her wildest garb: for such is the scene presented to the traveller after having passed Sadakloo.

The first stream I crossed this day was the Zopi; after that, the Bambek, an extremely rapid river, which is passed by an ancient bridge, built of hewn stone, in a beautiful style. It is of one arch, and indeed a master-piece; at each end are two sphinxes carved in stone; also

several crosses. The latter incline one to consider it as a work of the Christian Greeks. Ruins also of temples and of chapels, built for the most part in elevated situations, may probably be referred to the same people.

At twenty versts from Usumlar, are copper-mines, situated in mountains almost inaccessible, but where the landscapes are peculiarly picturesque. In the ardour of inquiry, I forgot my fatigue, and devoted two hours to visiting the mines, and examining their works. I proceeded upon the thirtieth from Usumlar to Karaclissa. On quitting the Bortchali district, we entered that of Bambek, where I had to ford a river of that name, and another called by the Russians the Kamınenaja. As you approach Karaclissa, which is forty-five versts from Usumlar, the country becomes by degrees more mountainous; it is indeed part of a chain forming the frontier of the province of Erivan. These hills bear the name of Mount Aliguz, and are capped with snow during the greater part of the year. The valleys abound with wild beasts, among which are tigers and hyenas, but of a small species.

Karaclissa, a large village standing in the valley at the foot of Mount Aliguz, at a small distance from the Erivan frontier, is the resi-

dence of a military chief. I alighted here at the quarters of the Russian General. The climate of the Bambek district is cold, being surrounded by lofty mountains, and it is not hot even in summer. During my stay at Karaclissa, it never ceased snowing, and a keen wind made me feel the severity of winter in the month of May. Upon my arrival at Karaklissa, I was informed that the Persians had just assaulted the neighbouring villages of Amamloo and Bekant: the former they had utterly destroyed, after having driven off all the cattle. Houssein Kooli Khan, the Sardar of Erivan, detached at this time several military parties to make inroads upon various points of the Russian territory.

The passage from Karaclissa to Erivan, in a straight line across the mountain, although the shortest, was very difficult on account of the snow, which at this time covered the craggy frontier of Persia; the Russian General advised me, therefore, to take the Gumri road: yet, as it was dangerous to expose oneself, with a small band, to the continual attacks of the Persians, I was constrained to wait the arrival of a strong escort.

The day before my departure from Karaclissa, I was witness to a great alarm: this was

occasioned by a considerable body of Persian cavalry, showing themselves toward evening in the neighbourhood of the place; but they remained in the defiles of the hills. The Russian troops went immediately in pursuit of the enemy, who, after the loss of several men, made a precipitate retreat.

I left Karaclissa on the 2d of May, with two companies of chasseurs, two pieces of artillery, and fifty Cossacks. Amamloo presented a mournful spectacle of devastation, committed by the Persians a few days before. They had attacked the village with a superior force, killed the inhabitants, or carried them away, and drove off more than one thousand head of cattle. I did not reach Bekant, thirty-five versts from Karaclissa, until evening, upon account of the infantry and cannon: this village had not suffered so much, and I found a few inhabitants who had returned to their homes after having been dispersed during the unforeseen irruption of the Persians. These poor people, knowing I was upon my way to Persia, brought me a present of as much provision as they could collect, and accompanied their offering with vows for the success of my enterprize.

The next day I went on with the same escort, across the province of Shuragil to

Gumri. We passed these thirty-five versts without any mischance; but the troops, who had accompanied me to Bekant, were attacked by a considerable body of Persians, soon after they had commenced the march upon their return to Karaclissa. The result of this affair was a hasty flight on the part of the enemy, but the Russians had the misfortune to lose their commander. Probably I should also have met the same fate, had the Persians made their attacks some hours sooner; for they always aim at officers, and are very good marksmen; but their total want of discipline and military skill renders this dexterity of little effect.

The road to Gumri is very pleasant, passing over a vast plain watered by the Bambek: the ground rises gradually near the village, which stands on a height, from whence we enjoyed a magnificent prospect. Upon one side, a long chain of mountains extends in the distance, over the Turkish territory; at their feet are discerned the fortress of Akilzik, the Paschalik of Kars, and the territory of Karabagh, called Magasbert, through which the main road passes over this high range to Constantinople. Upon the other side, you have Mount Aliguz, with the road to Persia; and at two versts from Gumri the river Arpachai, which marks the

frontier of Turkey. These various objects form a scene of abundant interest, which is further enhanced by the recollection of a complete victory having been gained over a Turkish Serasquir, by the Russians, in this very valley of the Arpachai. There is at Gumri a fort of respectable construction: its situation, exposed as it is to the continual attacks of Turks and Persians, naturally suggested the securing it against their insults. At some distance from Gumri are seen the ruins of a village where two hundred Turks once claimed hospitality of the Armenian inhabitants, all of whom were put to death by these barbarians the same night.

Some authors assert, it was near to the town of Kars, which may be seen from Gumri, that M. Licinius Crassus was defeated, fifty-three years before Christ, by Surena and Sillaus, generals of the King of Parthia. Others affirm, that Charræ* was not upon the site of this modern Kars, but in Diarbekir or Mesopotamia.

Surena, general of the armies of the king of Parthia, was famous for his valour and wealth:

* Carræ or Charræ is the Charran, Harran, or Haran of Asiatic writers; and it is the same place in Mesopotamia, where Abraham is described as having resided in his passage from Chaldea to Canaan.—*Genesis*, ch. 11 and 12.

he it was who placed Orodes on the Parthian throne, and captured the city of Seleucia. They say that, whenever he took the field, a thousand camels followed in his train for the transport of baggage, which was accompanied by two hundred chariots conveying his concubines. This officer rendered himself celebrated by the victory he gained over Crassus commanding a Roman army.

Crassus, coveting the riches of Parthia which he expected to conquer, refused the offer of peace made by Orodes, and rejected the counsels of Artavasdes, king of Armenia, and of the Questor Cassius; of whom the one recommended Crassus joining him in Armenia, the other that he should proceed directly against Seleucia. Crassus marched upon the forces of Surena; when, having left the Euphrates in his rear, he gave battle, and the Romans were defeated. Upon this, Crassus retired to Charræ, but lost his life in another action, wherein Surena came off a second time victorious. It is related, that Orodes caused liquid gold to be poured into the mouth of Crassus, whose head they brought to him, that he might avenge himself of the avarice of the Roman General. Surena did not long enjoy the honours of this victory; for having become more and more the

object of the king's suspicion, Orodes, ungrateful for his signal services, put him to death.

Once upon the Persian territory, I no longer required an escort, my diplomatic character exempting me from all danger of attack. A party of fifteen Tartars were however prepared for my conduct to Erivan; whence the Sardar Houssein Kooli-Khan was charged, according to custom, with forwarding me to Tabriz. I started on the fourth, very early in the morning, and about noon had reached the mountain chain that divides the province of Erivan from the Russian possessions. On the top of these hills, I noticed several tombs of granite, that appeared of high antiquity; the figures carved on them and their inscriptions were almost effaced.

I had scarcely descended from these summits when I saw before me the fertile and extensive plain of Erivan, as well as the two peaks of Ararat, which raise themselves like majestic *colossi* above the clouds. If even the remembrance of Noah and the ark were not present to one's mind, the sublime view of Ararat could not fail of producing a powerful effect upon the traveller.

I thought to have arrived this same day at the justly celebrated monastery of Eitchmai-

adzen, which is situated about a hundred versts from Gumri: but the horses being fatigued with traversing the mountains, did not admit of my getting to that distance. It was already midnight, when we arrived at a village still ten versts from Eitchmaiadzen, and were obliged to rest for the night.

My first interview with the Persians was far from agreeable. It was to no purpose I intimated, through my dragoman, that I was upon my way to Tabriz for the negotiation of peace; the inhabitants, being roused from their first sleep, ran out with arms, and were about to fire upon us; exclaiming that, if I were a Russian envoy, the frontier vedettes would have advertised them of it. They were right; as their ignorance arose from the vedettes having negligently absented themselves, so that my passage by their posts had not been observed. It was only by dint of the most urgent representations, that I at length succeeded in being received into the village, where however I was watched all night by a number of armed men: in this conjuncture, I had no other course than to keep my guides and Cossacks under arms also, in order to make the Persians hold us in respect.

As soon as day broke, having first given a considerable largess to my uncivil hosts, who

began to perceive the error of their suspicion, I hastened to proceed for Eitch-mai-adzen, where I alighted at the house of the Patriarch Efreme, a respectable old man, who received me in the most obliging manner. After a few moments' repose, I was regaled in a splendid style, and went afterwards to view the monastery and its curiosities. This vast edifice, called in the Armenian tongue *Eitch-mai-adzen*, or *the Descent of the Holy Ghost*, is about fifteen versts from Erivan. It is as it were the sanctuary of Armenian Christians;* and its riches are consi-

* Chardin writes of this place in 1673, that "It is, as it were, the Holy of Holies with Armenian Christians, the spot for which they have the highest veneration. They call it Ecsmiazin, that is to say, *the descent of the Only Begotten Son*, or *the Only Begotten Son descended*." It should be observed, upon this difference from our author, that Chardin is said to have been an accomplished Eastern scholar. He says, that "the Armenians gave this name to the place, because there Jesus Christ showed himself distinctly to St. Gregory, their first patriarch. The Mahometans call it *Utchklissia*, that is to say, *the Three Churches;* as, besides the conventual church, there are two others at a little distance."

"This monastery," says Sir Robert Ker Porter, "founded by St. Gregory, A.D. 304, is the sole habitable remains of an enormous city called Valarsapat. The architecture of the cathedral is of a rude character, when compared with even the roughest styles of Gothic churches in England."

'The Monks," Chardin continues, "show in their sacristy

derable, although it has suffered much during hostilities. The inhabitants of the country

at this place many very splendid vestments, crosses, and chalices of gold, silver lamps and silver chandeliers of an extraordinary size. The greater part of these riches proceed from Papal munificence, and bear as ample testimony to Romish credulity, as to the trickery of the Armenian church. Amidst the treasure may be seen also many shrines of silver, and of silver gilt. The principal relics here are, according to the guardian monks, the upper part of the body of St. Repsima, an arm and a thigh of St. Caiana, an arm of St. Gregory, surnamed the *Illuminator*, upon account of his having converted the Armenians, a rib of St. James Bishop of Jerusalem, a finger of St. Peter, and two fingers of St. John the Baptist. The monks of the place affirm, that the body of this Saint rests within the conventual church of their Order, near Arzeroom; that Leontius, Bishop of Cæsarea, gave it to their first patriarch; and that, after having been for three hundred and fifty years at Eitch-mai-adzen, it was transported to its present abode. These monks, who are the chief doctors of the Armenian church, are ignorant of the histories which relate that the body of St. John the Baptist was burnt to ashes by command of Julian the apostate. I shall not say any thing of other relics in this treasury, because they are of saints little known: I will only add, that the people of the convent assured me, they did for a long time possess two of the nails with which the sacred hands of Jesus Christ were fixed to the cross; but that of these one is now preserved in Diarbekir, and the other in Georgia: furthermore, Abbas the Great pillaged their treasures of the veritable Spear, and of the Coat without seam, with which he enriched that of the kings of Persia at Ispahan.

"In the centre of the church is seen a large hewn stone, of

pretend that one church stands upon the very spot, where Noah built his altar, and offered

a square form, three feet broad, and five feet thick. The Armenians maintain, as an article of their faith, that that is the identical spot where their apostle Gregory saw Jesus Christ one Sunday evening, while at prayers, when He spoke to the Saint. They aver, that Jesus Christ drew around St. Gregory, with a ray of light, the plan of this church, and ordered the Saint to build it according to that figure. They add, that at this same time did the earth open, upon the spot where the stone now stands, that our Lord cast into the abyss all the devils that were in the Armenian temples, where they delivered oracles; and that then St. Gregory covered the hole with a marble. They add, that Abbas the Great carried off this marble to the Royal Treasury of Persia, and ordered it to be replaced by the stone we have described. I made a careful inquiry upon this subject at Ispahan, and even questioned the superintendants of the Royal Treasure, but could not discern that they had any knowledge of the matter. The two other churches near that of Eitch-mai-adzen are called, severally, that of St. Caiana and of St. Repsima, who are said to have been Roman virgins, that fled into Armenia during the ninth persecution, and suffered martyrdom on the spot where these churches were erected. St. Caiana's is only 700 paces from the convent upon its south, St. Repsima's is on the other side at the distance of 2000. They are both in a half ruined state, and it is long since any service has been performed in either."

After another wonderful tale of St. Gregory having been cast into a well, where he was fed, as is related of Daniel in the Lion's den, and that over the said well a church had been erected, and was called in the Armenian *Couer virab*, or the

sacrifice according to Holy Scripture. The prospect from the monastery is, upon every side, beautiful; but that towards Ararat is the most striking, where the two conical summits of the mountain, which are of different heights, present themselves.

Ararat is generally known to be one of the highest mountains on the globe.* Half way from the top it is covered with everlasting snow, and those who have wished to climb it, have been arrested by the excessive cold, before they had performed half the distance. Thus many of the natives have been foiled in their attempts to reach the summit, in order to search for remains of Noah's ark.†

church upon the well, adjoining which was one of their largest monasteries——Chardin adds, "I shall say no more of the other convents, or of the tales the people tell about them; nor of the relics they pretend to show; amongst which they enumerate the *Veronica*, the body of St. Thomas, and that of St. Simon; for it is wearisome, not to say absurd, [and in truth the Armenian traditions are devoid of common sense.]"

It is worthy notice that this last sentence within brackets was, with many others of a similar tendency, omitted in two editions of Chardin's travels sold in France previously to that published at Amsterdam in 1735, from which the foregoing passages are translated.

* Appendix, No. II.

† "The Armenian traditions," according to Chardin, "relate that the ark is still upon the point of Mount Macis." Ararat

Although at least thirty versts off, the mountain appears through some optical deception

is thus called by the Armenians, as Chardin tells us in another passage, from Mash or Mesech, the son of Aram, from whom they would derive their name and origin. "No one, however, as they report, has been able to climb to the place where it rested. This they firmly believe, on the faith of a miracle said to have occurred to one James, a monk of Eitch-mai-adzen, who subsequently was Bishop of Nisibis. This monk, prepossessed with the vulgar opinion of the hill being assuredly that on which the ark rested after the deluge, formed the design of going to its top, or of dying in the attempt. He got half way up, but never could mount higher; for, after climbing all the day, he was miraculously carried back, in his sleep at night, to the spot whence he had set out in the morning. This continued for a considerable time; when at length God listened to the monk's prayers, and agreed to satisfy his desire in part. For this object, He sent to James by an angel a piece of the ark; exhorting him through the same messenger not to fatigue himself to no purpose in climbing the mountain, as God had forbidden its access by mankind. Upon which I shall make two remarks—first, it is at variance with the antient writers, such as Josephus, Berosus, and Nicholas of Damascus; who assure us, that in their days, the remains of the ark were still shown, and that the powder of the bitumen, with which it was pitched, was taken as a preservative of health; secondly, instead of its being a miracle that no one could ever reach the top of the mountain, I should deem as a grand miracle that any one ever got to the top of it; for there is not an habitation upon the hill, and from its middle to the summit it is covered with snow perpetually; so that at all seasons it has the appearance of a vast heap of snow. At the foot of the hill, in a Christian village, stands a

very near the observer at Eitchmaiadzen. A wide plain extends to the foot of the hill, which up to a certain height is covered with forests, the resort of an amazing quantity of wild beasts, and of the smaller game. You rarely see the loftiest point, on account of clouds, that usually rest around it. The sky however is in general clear throughout this country; it hardly ever rains, and tempests are rare: but Ararat, attracting the clouds, seems as it were the abode of storms, and almost every day the atmosphere puts on a threatening aspect; while upon the gloomy veil of dark vapour, the rapid lightning is frequently seen darting across, or a majestic rainbow is displayed. The imagination of the religious man, as of the poet, is elevated by a scene so awful, and his feelings are the more intense, as the result of impressions not unmixed with terror.

monastery called *Arokil-vanc*, or the monastery of the apostles. The Armenians have a great devotion for this place, believing that Noah made his first abode, and offered the first sacrifices here after the deluge. They tell you they have discovered, at that spot, the bodies of St. Andrew and of St. Mathew, and that the skull of the latter evangelist exists in the church of the convent. They enumerate a hundred other particulars of this place and of all the vicinity, upon which they look as their Holy Land; but so far are their stories from the semblance of truth, that one should deserve by their repetition, to be accused as a retailer of dreams, or of tales got up for mere entertainment."

Here, as if on the brink of some volcano, and as in life's more painful trials, it is through the influence of dread that nature calls us back unto religion.

The next day I repaired to the Sardar, who had quitted Erivan some time before, for the purpose of encamping with his corps at a little distance from the fortress. Upon my arrival, the Sardar's officers, who had been sent out to meet us, allotted a superb tent for my repose, and there I became the object of every Persian civility. I was rested upon roses in the tent, which formed a delightful shelter; they had spread rich carpets, and soon served up a sumptuous banquet. A Khan, nephew of the Sardar, appointed as my conductor to Tabriz, came to present the compliments of his uncle, and request me to pass the day in refreshment after the fatigue of my journey. In the mean time a sort of arm chair was brought from the monastery of Eitchmaiadzen, to serve as my seat during the following day's audience with the Sardar: this was intended as a peculiar mark of distinction. A guard of honor was placed around my tent, and a Persian regiment had orders towards the evening to perform for my amusement, (or rather to make upon me

some impression of their power,) all the military evolutions practised by European troops.

The Sardar directed me to be informed, that the officer stationed on the frontier where I had passed, and who not having seen me had failed to give advice of my approach, would have his ears cut off without delay. For a long time I in vain besought a pardon for this defaulter; the Sardar was inflexible, he would not, he said, act in disregard of his country's law. It was indeed by mere dint of repeating the most urgent intreaties, on the following day, that I succeeded in saving the poor man's ears.

I had heard much said of Eastern luxury, but the idea I had formed fell far short of reality. Even in the field, the Persians lead a voluptuous life, and their very military exercises have the air of recreation only. It must be allowed that the heat of climate and the beauties of nature, which seems to cater for every desire, invite rather to habits of indolence than fatigue. The general aspect of a Persian camp is peculiarly pleasing: every tent in this of the Sardar was beautiful; but the tent of the chief, and another which I occupied, were particularly magnificent. One is tempted to imagine oneself transported into fairy land, upon sight of a town as it were

of tents, in every elegant form and decked with all imaginable colours ; a peculiar regularity joined with oriental pomp completes the magic of the scene. This order was not introduced among the Persians, before the time of M. de Gardanne, a French general, who relates that, when he visited Persia,* the tents were pitched about their camps in absolute confusion.

After having spent a day like a Persian, eating excellent pilaws without a spoon, knife or fork, sitting with my legs folded under me, smoking the kaleoon and drinking delicious sherbet; I had on the morrow an audience with the Sardar, in whose society I passed the whole of that day. I was introduced with pomp; after our official intercourse had been gone through, the Sardar requested me in a friendly manner to come near him, when he relaxed into a vein of plesantry, which is in his real character. Houssein Kooli Khan is the champion of Persia, and he it is who by boldness raised the reigning Shah to the throne: he is at the head of the Persian force, and possesses his master's entire confidence. War is his element; he dreads a peace with Russia, and leaves nothing untried to urge the Shah and Abbas Mirza to continue

* In 1808.

hostilities. He has not any knowledge of the art of war, but his whole merit consists in being bold even to rashness, and, although fifty years old, the most expert horseman in Persia. He is the same Kooli Khan, who was in 1800 completely defeated near Akalkalaky, by Lieutenant General the Marquis de Paulucci. Being very intemperate, it is not rare to see him quite drunk; and one evening I noticed him fall asleep, in the midst of supper, from the effects of wine.

His corps is not numerous, being composed of no more than eight thousand cavalry and six thousand *Sarbazes:* these are the Persian infantry, which have been lately organized by British officers: twelve pieces of light artillery under an English captain form a part of this corps. The Sardar made his troops manœuvre before me, flattering himself that he should impress me with a high opinion of his soldiery, but I perceived from the first that even the sarbazes, although commanded by European officers, could not contend successfully with Russians. The Sardar is nevertheless delighted with these troops, looking upon them as superior to his British artillery, which is however excellent. He assured me, in the most earnest manner, that, his anxious desire was to keep peace with

Russia: this, he said, was also the wish of his master, as well as of the successor to the throne. I was aware, all the while, that the reverse was the truth, but replied in the same tone. I then took leave, in order to pursue my journey; having ascertained that, among this people, a general officer with his great guns will have more effect, than all the talking of a diplomatist.

The Sardar recommended to me his nephew, who was to be my Mehmandar as far as Tabriz. The Mehmandar is a Persian officer, charged with the care of any stranger in performance of public duties, such as those of ambassador or envoy, or of any personages of distinction. His business consists in providing quarters, provisions and horses: in short, in supplying every want of those he conducts. These guides are so well paid for the trouble they take, that such a commission is usually bestowed as a reward. Villages through which they pass, bring them gifts, in order that the contribution may be levied with more moderation, and that waste may not be committed; thus horrible abuses are the result. They also take merchants under their protection, not only securing them from robbery, but even exempting them from payment of customs. However the main

profit of these officers is the present, which the person conducted is called upon to make.

My Mehmandar was accompanied by several horsemen, among which was a servant, whose duty it was to carry a provision of coals constantly burning, and to have the kaleoon always ready to present to his master, who frequently offered it to me even while going full gallop. The pipe of the kaleoon is very long, so that it is amusing to see the attendant continue at a good distance with this instrument, following the smoker.

Having reached Erivan I determined to remain there for the day, on account of the great heat; for we had started at ten o'clock in the forenoon, by which time our day's journey should have been completed. Erivan, about three hundred versts from Tabriz, is a large town of which the gardens occupy the chief extent. Two rivers pass by it, namely the Zengui and Querk-Boolak or forty fountains; they say indeed that this stream has as many sources. The fortress is an excellent work, and appeared to me difficult to take by assault, although it may be easy to invest. It is bordered on the north-east by an extensive precipice, more than twelve hundred feet deep, at the bottom of which flows the Zengui. Some French engi-

neers; and English officers subsequently, have within these few years strengthened the fortifications. In order to be more sure of their garrison, the Persian government had sent the families belonging to this place into banishment to the interior, where they are detained as hostages.

The Turks made themselves masters of Erivan in 1582, when they constructed the present fortress. The Persians took possession of it in 1604 and fortified it to support cannon, and in 1615 it underwent a four months' siege. The ramparts, though only of earth, resisted the Turkish batteries, and the enemy was forced to retire; he returned however after the death of Abbas the Great, and carried the place. Sefi retook it in 1635; since which time it has never been attacked but by the Russians.

The Lake of Erivan is at the distance of three short stages from the town. The Persians call it *Deria Chirin*, meaning *sweet lake*. It is more than a hundred versts in circuit and abounds in fish. The river Zengui has its origin in this lake, whence it flows into the Araxes. The Armenians pretend that Erivan is the most ancient colony in the world. According to them, Noah with his family inhabited it before the Deluge, and after his descent from Mount

Ararat: they will even have it, that this region was the terrestrial paradise. Their traditions add that Noah planted the vine near Erivan: and they go so far as to point out the spot, at a few versts from the town.

Armenia is one of the most elevated parts of Asia: it is divided into the Greater and Lesser. Greater Armenia is situated upon the eastern side of the Euphrates, Lesser Armenia lies to the west of that river. Greater Armenia, improperly called Turcomania, lies between the Black and Caspian seas, Georgia, and Mesopotamia, now called Diarbekir. It is divided by the Arras, the ancient Araxes, the western side belonging to the Turks, the east to the Persians. There are notwithstanding many districts, even entire provinces, in Greater Armenia, which have preserved their independence; having native governments under Curd or Armenian chiefs. The Tigris and Euphrates have their sources in this country, where, besides Mount Ararat, are branches of the Tauric and Gordyean mountain ridges.

Arzeroom is the capital of Armenia, on the west, being also the depot for Turkish commerce passing thence to India, as Erivan is the capital of its eastern division. Lesser Armenia is under the power of the Turks: it is divided

into four provinces, whose respective capitals are Sivas, Tokat, Kaisarieh, the Cæsarea of Cappadocia, and Sis the chief town of Cilicia. Armenia, though almost surrounded by people who have either embraced the creed of Mahomet, or fallen back into idolatry, has always remained faithfully attached to Christianity, though at the same time subject to Mahometan princes.

The ancient history of Armenia loses itself in the obscurity of earliest times: Moses Chorenensis, an Armenian historian of the fifth century, has indeed recorded some circumstances respecting the original of his nation, which are commonly known in Armenia; yet his account is looked upon as fabulous.

Armenia has been honoured by the presence of Semiramis and of Alexander, who crossing the Araxes passed through the country in their career of conquest. Here also came Hannibal and Mithridates; and although the history of these celebrated characters be sufficiently known, I shall subjoin some short notices of their conduct in Armenia.

Semiramis, having succeeded Ninus her husband, displayed during her reign a sanguinary and imperious spirit. Being informed of the extraordinary beauty of Ara, the young king of

Armenia, she resolved to make him her captive in love or war. Her personal endeavours to ensnare him were fruitless: the virtuous Ara, happy in possessing the affections of Novart his queen, treated every proposal of Semiramis with indifference. The desire of the empress being yet more inflamed by opposition, urged her to make an offer even of her hand, and of the Assyrian sceptre to Ara, who refused both. At this, the love of Semiramis turning to inexorable hate, she raised a numerous force without delay, and entered Armenia at their head. Ara collected an army in haste, and encountered the Assyrians in the plains of Ararat. Semiramis gave orders that no injury should be done to the Armenian king, but that he was to be taken alive. The valour however of Ara disappointed the caution of the empress; who, having defeated his army, was informed that Ara had been slain. In despite of her grief, she completed the reduction of all Armenia and made it tributary to her crown. Such was the end of Ara, about 1747 years before Christ; and thus concluded the absolute monarchy founded by Haik. After more than six hundred years of independence, it became an Assyrian province, and so remained until the capture of Nineveh, and the fall of that empire about 747

years before Christ. The Armenians are said to have given the name of Ara, in honour of that prince, to Mount Masis and all the neighbouring region, thence called Arara or Ararat.*

When Semiramis took refuge in Armenia from the pursuit of her son Ninyas, she repaired to Gordus son of Ara, who was Viceroy of the country. He, far from revenging the death of his father, assembled an army, and with Semiramis marched against the Assyrians; but they were both killed, in the battle which took place on the banks of the Tigris, and it is related

* No subject within perhaps the whole range of ancient history, has excited the ingenuity of etymologists, more than the name of Armenia, which country is in our bible called *Ararat*. Some derive it from *Armenus*, who is said to have been one of the Argonauts. Chardin gives more credit to its source being found in *Aram*, a Hebrew word signifying highness or elevation; either because it is a region of high mountains, or because Aram, the grandson of Noah, had it for his portion; and as Hatho, an Armenian prince who flourished about A. D. 1282, derives the name of Armenia from *Aram-Noah*. But in Mr. Faber's *Dissertation upon the Mysteries of the Cabiri*, that learned author would establish the etymon of Armenia in Ar-Mon-Aia, *the mountainous country of the arkite crescent*. To this work, and to Mr. Bryant's *Analysis*, the curious reader is referred for the results of great research upon this mysterious subject, which tend to identify the ship *Argo* with the Noetic *Ark*.

that the death-blow of Semiramis was inflicted by her own son.*

Hannibal fled to Armenia, when his abode with Antiochus no longer protected him from Roman persecution. King Artaxias received the unfortunate hero, who immediately planned a league against the Romans, between Armenia, Pontus and the Parthians; but his project fell to the ground. He proposed to the Armenian monarch the foundation of a city upon the Araxes, and traced the plan himself: this was Artaxata, and became the capital of the country. It is now a mere village, and little remains to indicate its ancient grandeur. In his unmitigated hatred of Rome, the Carthaginian general instructed the Armenians how they might one day cope with the imperial forces: he taught them a new mode of warfare and the

* The translator would not infringe upon the text, in this tale of Semiramis and of those connected with it. A similar diffidence has been felt, with respect to several other historical relations in this work; for which, as in this passage, the translator is not aware what authorities may have been consulted.

Those who do not hesitate to dispel the pleasant illusions of the old Greek story-tellers, may turn to Mr. Bryant's *Analysis of ancient Mythology*, wherein they will be sufficiently remunerated, by some curious discussions respecting the fabled Empress.

use of arms, according to his country's practice. Artaxias, eager to obtain possession of Pontic Armenia, which had for some time belonged to the King of Pontus, and which the Romans had promised to make over to him, if he would deliver up Hannibal, was so base as to consent to their proposal: he however, being informed of the perfidious design, took refuge with Prusias the second, in the court of Bithynia, where he destroyed himself.

Mithridates the Great, King of Pontus, a sworn enemy of the Romans, who had subdued great part of Asia, dared to contend single-handed with the proud Republicans. He entered into league with Artaxa King of Armenia, one of the Arsacidæ: this prince penetrated into Asia Minor, where he perished during an insurrection stirred up by Roman emissaries. Tigranes, his eldest son, took command of his father's troops, and seconded Mithridates valiantly. Lucullus, being appointed to succeed Sylla, was sent into Armenia with a considerable force, and defeated Tigranes upon several occasions. At the recal of Lucullus, the command of the Roman army in Asia was bestowed on Pompey, who had recourse to bribery and intrigue; and even contrived to make a son of Tigranes revolt against his father. This unna-

tural son led the enemy into the very heart of these states, to which he was himself the heir. Tigranes had now no other means of safety, than accepting the conditions of peace which were offered him. Mithridates also being betrayed by his sons, after having carried on the war with great resolution, at one time victorious as at another unfortunate, and after having frequently alarmed even Rome herself, died like a king at last.

I left Erivan upon the 8th at two in the morning: the Mehmandar had despatched a courier before us, to prepare our dinner at Diuli, a little village about fifty versts from the former place.

The Persians reckon their distances by Agatches,* each of which measures nearly seven versts or one German mile: nothing however is more uncertain than Persian accounts of distance. I will not therefore venture to set down the exact number of Agatches, which are reckoned in each of my stages between Erivan and Tabriz, but shall only observe that, the whole distance may be estimated at from fifty-five to sixty Agatches, or about four hundred versts.

* Appendix No. 1.

I was in raptures with the beauty of the province of Erivan. We passed an extensive and fruitful plain, having upon the right Mount Ararat, from which it seemed as if we did not increase our distance; and its extent is so vast that, even when at Diuli, it still appeared opposite to us.

Armenia is very populous, and the chief granary of Persia; particularly for rice, which is grown here in great quantity. There is a total want of wood, and no fruit trees are to be seen but near villages; where they form a kind of garden, affording the only shelter from heat. The absence of wood, except in the provinces bordering on the Caspian sea or Persian Gulf, occasions the country to be parched with drought: it seldom rains, and in some parts a shower does not fall for whole years together; the sky is continually serene and one scarcely ever sees a cloud. This rareness of showers, which would naturally leave the earth unfruitful, has induced the Persians to remedy the defect by aqueducts. They excel in the art of irrigation, and sometimes lead the streams through their fields in canals more than a hundred versts in length. The water is conducted from its sources in the hills, not only into the meadows and gardens, refreshing the whole country, but

the same channels supply the villages and serve to turn their mills. An officer styled the *Emir ab*, or Lord of the waters, has the superintendence of these canals.

As soon as the water-courses have sufficiently supplied the fields, particularly those where rice is cultivated, the farmer raises a dam against it; upon which the next neighbour takes advantage of the stream, for his lands in turn. Wherever hills, in some instances of great height, interpose to obstruct the straight direction of the canal, the people contrive to remedy the obstacle by such circuitous conduits, as to a stranger are truly surprising. They say that formerly there were in Persia more than fifty thousand wells and subterranean canals.

After eight hours' journey we arrived at Diuli, the position of which is very striking. The Mehmandar conducted me into a country house, which had been erected for the reception of Abbas Mirza, and travellers of distinction. This building is, to speak correctly, no more than a platform covered with a flat roof resting upon pillars, and surrounded on three sides by fruit trees, which serve for the walls. Nothing can be more convenient, and more charmingly refreshing than such a place of repose for the wearied traveller. On entering this arbour,

they made me recline upon a carpet strewed with fresh and beautiful roses; this flower, particularly the yellow rose, abounds in Persia.

They then provided me with an excellent pilaw, various fruits and different kinds of sherbet iced. The regular dinner is not served in Persia until after sun-set, upon account of the heat, which does not admit of indulgence in eating. I observed by the great preparations, that my dinner was to be sumptuous; notwithstanding my intreaties, that they would supply me in as frugal a manner as possible.

One is astonished at meeting with ices at every place in Persia, and in so hot a climate it is a considerable comfort. They never fail to lay in large stocks of ice, which is obtained in sufficiency from their mountains; and in the towns they sell it by the pound at a moderate rate. The natives take pieces of it in their mouth, and no Persian will drink his *sherbet* or *airan* without putting some ice into it; indeed without this their beverage would not be drinkable in summer. In ancient times, the kings of Armenia had an officer whose duty consisted in the preserving of snow.

After having lain down for several hours, I was awaked by Persian music, which my obliging Mehmandar had directed to play under

the chamber, in order to give me an agreeable surprise. I saw near me two Persians, who had had the office, during my sleep, of cooling the air and keeping off the insects with large fans. Towards evening, they served up at least thirty dishes, dressed in the Persian mode; the different pilaws were particularly delicious: to show some courtesy in turn, I ate with my fingers like a native. At two next morning I was again upon my horse, having a long journey to perform: we were to reach a small place belonging to a khan, to whom the Mehmandar had sent a messenger over-night to announce my approach. At some distance from our resting-place, the khan came out with a numerous train to meet me, and assist in passing the Arpachai, a very rapid river, which we were obliged to ford.

Having reached the Khan's residence, I was received with the greatest ceremony: although wearied with travelling, I was to be still further fatigued by Persian politeness, which fairly overwhelmed me. However, I was far from being the dupe of this parade of attention, for the character of the people was sufficiently known by me to guard against deception: with the Persians every thing is in extremes; and, upon the slightest reverse, they will pass from

unbounded insolence to the most abject servility. The Khan, with whom I passed the remainder of this day, escorted me the next morning half way to Nakshivan. The road led over a beautiful plain, on the left of which I observed same mountains, one of which in particular drew my attention; they call it *the hill of serpents:* the inhabitants of the vicinity dare not go near it on account of the numbers of reptiles; respecting which ignorant credulity has made up a thousand tales. I saw on my road several snakes of an enormous size, and some very long lizards as thick as a man's arm, which were of a beautifully bright green; the bite of these is dangerous, not on account of any venom, but from the violent wound they inflict. Yet the most numerous animals that I noticed upon my way, were large tortoises, which the people esteeming as sacred animals, will not hurt or prevent their increase.

By ten in the forenoon we got sight of the town, still at some little distance: but so much was I overcome by fatigue and the heat, which according to my pocket thermometer was at thirty degrees of Reaumur, as to be obliged to dismount and lie down near a spring; of which the extremely cold and clear water has, they say, the property of curing

every disorder. Although I had a burning thirst, and was tempted, like a second Tantalus, yet I dared not quench it immediately at this delicious fountain: during the whole day's journey, I had not found one single tree, under whose shade I might have taken a little rest. They brought me some eggs, which had just been baked by burying them for a few moments in the sandy soil: such is the climate!

After resting at the spring a little while, I ventured to drink. I cannot aver it to be a panacea, but this I know, that the two cups I drank were the most luxurious draughts I ever tasted. Scarcely had we remounted, when I perceived a numerous cavalcade approaching. This was the suite of a Khan of high rank; he was dressed in green, as being of the race of Mahomet, and was followed by a number of the inhabitants of Nakshivan. He came to pay his compliments, and to arrange my public entry into the place; where, upon arrival, I was saluted with their martial music. The Khan led me to his palace, and lodged me in a charming apartment, that opened into a garden: every sort of refreshment, and a bed of roses awaited me. After having smoked a kalcoon with the Khan, he left me to my re-

pose until the evening, when he would return and dine with me.

My eyes could not refrain from dwelling upon the garden that charmed me with its fine fruit trees, and the thick shrubbery, into which the sun's rays could not penetrate, and which was filled with the melody of warbling birds, while a thousand perfumes were exhaled around.

If I had been thus far received with much consideration, I was treated with even greater honours at Nakshivan. After a superb dinner, my host invited me to the garden, where we passed the evening with vocal and instrumental music, which however was bad enough; dancing also, and feats of skill were performed.

Being obliged by a slight indisposition of my Mehmandar to remain at Nakshivan, I was enabled to go over the town at leisure. Nakshivan is a large place, which has been subjected to frequent devastation. The Persian historians assert that formerly they reckoned within it ten thousand houses. A little way from the town stood a considerable fort, which Abbas the Great, not feeling himself strong enough to retain, destroyed, after having taken the town, which he depopulated and laid waste. Thus did he proceed on every side, in order

that he might prevent the Turks from fortifying themselves, or finding subsistence in the country. Nakshivan* offers little now of its pristine splendor: the Persians consider it to be the ancient Ardaschad, called Artaxata by Greek historians. Armenian writers relate that their first king Haik fixed his residence here; whence they would derive the name of Nakshivan, signifying the *first dwelling*. At thirty versts from Nakshivan flows the great river Araxes, fertilizing the country, which presents a monotonous aspect of wide unbroken plains without a tree.

The Khan begged me to attend the review of a corps of Sarbazes, which he had formed himself. No troops are more absurdly awkward than this description of infantry, which has been lately organised in Persia. If these Asiatics ever become formidable, it will only be as cavalry; for one cannon-shot is enough to disperse the most numerous body of Persian foot.

The following morning I proceeded on my route for Gurgur, a large village on the south of

* "There is reason to think," says Bryant, "that it was the same as Naxuan, a very ancient city, which is mentioned by Ptolemy, and placed upon the Araxes."

the Araxes. Having reached this wide and rapid river, we found it impassable; on account of a violent wind, which so agitated it, that the Persians in charge of the raft on which it is passed, dared not attempt ferrying us over while the squall continued. We retired for shelter to an antique tower, almost a ruin, which stands immediately on the bank of the stream. This river is much famed in ancient history, particularly for the passage of Alexander: it rises near Mount Ararat, whence it may possibly derive its name, and empties itself into the Caspian, after having received in its course the tribute of several smaller streams, and many mountain-torrents. Bridges have at various times been thrown over the Araxes at Julfa and other spots; but however strong and massive they were, as may be seen from the remains of their arches, they have not been able to resist the force of the current,* particularly during thaws, which swell the river prodigiously with melted snow, from all the surrounding mountains.

The Araxes separates Armenia from Media. The Medians conquered Persia, which was not

* "——————— pontem indignatus Araxes."
Virgil, Æn. viii. l. 728.

delivered from their rule, till Cyrus became founder of an empire, that extended itself into the three ancient divisions of the globe, and subsisted unto the time of Alexander the Great, who threw the colossus down. The kingdom of Media, once so powerful, forms now but a portion of one of the larger Persian provinces; it is this which the natives call Azerbejan or Aderbedjan: it is bounded on the east by the Caspian, anciently styled the Hyrcanian Sea, and on its south lies Parthia; the Araxes and Upper Armenia form its western frontier, and on the north it is bounded by Daghistan. This province includes Eastern and Western or Lesser Media, which is the ancient Atropatia or Atropatene. The learned and respectable metropolitan Siestrencewiez de Bohusz, in his excellent work, entitled, "*Historical Researches upon the Origin of the Sarmatians, Sclavonians, and Slaves,*" writes of the Medes as ancestors of the Sarmatians and Slaves. The Scythians, having conquered Media, resolved to weaken the country by depopulating it; and, carrying away a numerous colony from Syrian Media, about 1450 years before Christ, established it upon the river Tanais, now called the Don. This people were named Sauromatæ by the Greeks, and by the Romans Sarmatæ.

The wind did not moderate until night, which we were constrained to pass in the tower, to the great annoyance of the Mehmandar, who could not procure for me at that place every comfort he had wished. As for myself, with the ancient history in my hand, and the Araxes flowing at my feet, being in the midst of a country once so celebrated, I passed the time in musing upon ages long gone by, and meditating what might be the future destiny of these regions.

Having at three in the morning crossed the river on a raft, which was carried with the greatest rapidity to the opposite bank, we reached Gurgur by an early hour. This village stands in a beautiful plain, and is surrounded with charming gardens, whose aspect delights so much the more, as you do not meet with trees but at the distance of long intervals. Vegetation appeared more luxuriant, and the perfume of the plants more fragrant as I advanced. I wished to proceed, but the heat was excessive, and it was necessary to remain the whole day at Gurgur: here my Mehmandar undertook to make amends for the fast to which we had been obliged to submit on the bank of the Araxes. Towards evening, when the heat abated, I rambled through the village and gardens, admiring the beauties of nature on every

side: so favourable is a Persian sky, though little seconded by human industry. The environs of Gurgur are extensive plains, where they grow cotton. Here and there, at a distance, you may see some small villages, distinguishable by clumps of trees around them, and looking like little islands in the sea.

The next day we reached Maraud. This little town is situated at the foot of a hill, upon the bounds of a very fruitful and pleasant valley. The finest fruit in Media is to be met with at Maraud, and is supposed to be the town called Mandagarana by Ptolemy. The Armenians believe it to be the burial place of Noah, the term *Maraud* being derived from the Armenian verb signifying *to bury*.

We went on to Sofian the next morning, but, in order to reach the place by noon, I suffered greatly from fatigue and the intense heat, which is in this country so much the less supportable, as the traveller finds no shade to shelter him. The village or small town of Sofian or Sopian, is delightfully situated, being adorned with gardens and streams of water. Some believe it to be the ancient Median Sofia; others say that it has been so called in consequence of the Persian Sophis having resided there. The

inhabitants of the place came out to meet me, with fruit, posies, and garlands of flowers. I should here observe, that the Persians do not make the smallest present, particularly to a stranger, without expectation of a greater in return; frequently the most trifling thing is to be recompensed by its weight in gold. This renders travelling in Persia very expensive to those who go in a public capacity; and although the regular expense of my expedition was defrayed for me throughout, yet the extraordinary disbursements I was obliged to make, would have sufficed so much the more easily for the whole cost of my journey, as in this country the Russians pass for being very generous; and one cannot in good policy do violence to the feelings of these orientals, who judge only from outward appearance. The Persians are, in general, a very covetous race, and with them all is calculation; the English moreover have introduced a system of prodigality, with which the Persians have for some time been accustomed to be treated by those foreigners, upon a presentation of the smallest trifle. The custom is very ancient in the East of never presenting yourself to a personage of distinction, without offering some gift at the same time, however small the present may be; this having been

done originally to engage the mere good will of the person complimented.

I started on the following morning, the 14th of May, at an early hour, to arrive in good time at Tabriz. We learnt that Abbas Mirza had just left home for a few days' hunting, after which he would immediately return to his residence. When already at some distance from the town, I was honoured by many Khans of the highest rank waiting upon me; they came out, with their numerous suites, on horseback, and several English officers accompanied them, in order to pay me the same compliment. A crowd of the inhabitants, drawn out by curiosity, lined the road.

I alighted at the quarters of an English Major of Artillery, who is, as it were, Minister at War for Abbas Mirza: he is inspector of the cannon foundry at Tabriz, and with the aid of a young Persian, who knows something of the English language, is giving instruction in military tactics to Abbas Mirza, who is passionately fond of the pursuit. I had no sooner arrived, than I was besieged by visitors: among others who came first to see me was the Kyme Makaum Mirza Bezoork, the Prince's Prime Minister, and, in some respects, his Mentor, whom the Shah has entrusted with the care of direct-

ing his son in every thing: this personage, who is of an advanced age, and a man of penetration and address, loaded me with marks of attention.

The agreeable society of the Major, and the other English officers, was a great relief to me after the fatigue of the journey. I was not a little surprised at hearing all the English speak Persian with much facility, and at noticing their exact conformity with even the minutest customs of the country. A Khan was appointed to be my Mehmandar, or rather as a watch on my political movements, during my stay in Tabriz: such is the usage in Persia. The government assigned a considerable sum for my daily expenses and for those of my suite—this I declined.

I had scarcely fallen asleep the first night after my arrival, when I was awaked by the shocks of an earthquake. This phenomenon was quite new to me; and I confess that I ran with all haste after the crowd into the garden, whither the folks of Tabriz usually fly upon such events, with them not unfrequent.

This town, situated in a country in other respects delightful, and enjoying the advantage of an air peculiarly healthy, is in the neighbourhood of some volcanos, that are not quite

extinct. A considerable part of it was burnt to ashes, fifty years ago, by a great eruption, the effects of which are still visible in the suburbs; several thousand inhabitants were buried in the catastrophe. This continual danger has not induced Abbas Mirza to change his residence: it is true he resides in a house less exposed than others to be overthrown, being chiefly constructed of wood: it is called a *Tackt-i-poosch;* but even a Tackt-i-poosch cannot stand against the more violent concussions, and should you escape to the garden, with which every dwelling at Tabriz is provided, you are not then secure; for the very place of refuge may open under your feet, or boiling water be thrown out of the earth; and, as it spreads far and wide, reach your retreat. But these perils seem to wear a less alarming aspect as you approach them; and, when at length actually surrounded by dangers, you are surprised at the fears they had previously excited. Thus I lived in full tranquillity amidst plague and revolt, scorpions and earthquakes; of which last I witnessed no less than four repetitions, during my stay at Tabriz.

Abbas Mirza returned to town on the 16th of May; until which time etiquette debarred me from going out. On the next day I had my

audience, which was attended with all the accustomed ceremonies. In Persia, when any one of distinction makes a visit, he is preceded by a number of led horses, each held by a mounted groom. A train of footmen, more or less numerous according to their master's rank, run before his horse or accompany it on either side. Foreign envoys follow this custom, when they pay their respects to the Shah, or his sons. I did the same at my going to wait upon Abbas Mirza, taking with me a numerous suite, for the Persians form their judgments generally from appearance.

Being arrived at the palace, I dismounted and crossed a large court, where all the military were under arms, to pay, according to the customs of their service, every honour to my public character. I then entered the garden, which was divided into two parts; in the first were assembled all the Khans in full dress; in the second sat the Hereditary Prince at the bottom of a terrace adjoining the palace, with Mirza Bezoork alone in attendance, who remained standing near him. The garden is a considerable piece of ground, having no other ornament than a large avenue of fruit trees, and several prettily jetting fountains. After having been loudly announced to the Prince by his Master

of Ceremonies, I approached and had an audience, through the aid of my dragoman, for more than an hour.

I may notice here, that, in the Persian Court, they seem unacquainted with the rules of precedence and privilege, so scrupulously observed towards diplomatic persons in Europe;* and there is one custom which they never forego in favour of the most distinguished rank: this appeared to me very singular, and even the British Ambassador conforms to it most strictly. It is required that, in all public audiences, the shoes be taken off, and the Persian slippers substituted for them. Far from affecting thereby any sort of superiority, or requiring an attention to the rule from mere ostentation, the Court adheres to this formality, as being of religious origin: it is, moreover, a very ancient custom, and tends to the preservation of their beautiful carpets, the principal ornament of Persian houses: I therefore made my appearance before the Prince in slippers.

* Those who may wish to learn the comparative rates, at which the dignity of European Ambassadors was estimated in the Persian Court about 150 years ago, will find a curious description of the ceremony of reception in Chardin's *Journey to Ispahan;* with a ludicrous account of a Russian Ambassador Extraordinary having made himself extravagantly drunk in presence of the Shah and all his Court.

Abbas Mirza is twenty-six years of age, has a noble and manly countenance, and to an animated and energetic character adds a judgment by no means common at his time of life, and still less usual in Persia. He aspires only to military renown, and his chief delight is war: there is a dignity in his sentiments and an elevation in his ideas, which are features that distinguish him from the generality of his countrymen, and he is most anxious to instruct himself in every thing, by which he may approach the Europeans.

His ambition is, at some future time, to reform Persia: he has a strong inducement to follow his taste for the art of war, in order to insure his mounting the throne; to which he succeeds only because of his mother being of their prophet's race; but his elder brother, Mahomet Ali Mirza, a brave and formidable person, intends to dispute the succession. Abbas Mirza wishes for war, that he may keep on foot an imposing force; and, as at such a time he receives large sums from the Shah his father, who does not obtain any subsidy from England, except during war.

Futteh Ali Shah, although in the vigour of his age, is incapable, unambitious, and without energy: he is abandoned to sensuality, and hav-

ing a disgust for every thing like business, has entirely resigned the conduct of political and military affairs to Abbas Mirza, aided by the acute counsels of Mirza Bezoork; who, in his turn, that he may maintain himself in the good graces of the heir apparent, is invariably of his master's opinion. In the meanwhile the Shah, lost in the inmost recesses of his Harem, which is peopled with three hundred women, is callous to every thing that concerns the country.*

* In justice to Futteh Ali Shah, the following remarks of three English travellers are subjoined:—

Sir Robert Porter writes of this Prince—"Though the reigning monarch has never been celebrated for that activity of character, which demonstrates itself in ambitious projects, or attachment to the pleasures of the chase; yet he manifests on every occasion, that promptitude in the dispatch of public business and watchfulness in maintaining the laws he has enacted for the security of the persons and properties of his people, which bear every testimony to the soundness of his judgment in the duties of a king; at least as far as the light on that subject has developed itself here; while his encouragement of Persian literature, and his taste for poetry and the arts, show him to be a scholar and a man of genius. During this my first visit to Teheran, I was honoured with many opportunities of judging for myself, with regard to the personal character of Futteh Ali Shah, and the result always was, that I came away with renewed impressions of the amiable in the man; one of the most essential qualities in the composition of a sovereign, whose will is virtually the law."

Mr. Waring relates an anecdote, perhaps unique in history,

I had frequent audiences of the prince, and almost daily saw Mirza Bezoork, who often invited me to his table. Having gotten through my more urgent business, soon after arrival, I indulged my curiosity in examining the town and environs, and in collecting information, upon subjects of interest connected with the country and inhabitants. I shall now proceed to relate whatever appeared to me most worthy remark.

Tabriz is a large town; but at first view one can hardly believe it to be the second in Persia in rank, extent, wealth, manufactures, trade, and population, which, they say, amounts to a hundred thousand souls. Were it not for the superb bazar, and a multitude of churches, one should be inclined to look upon this vast mass

namely, that the present Shah, whom he notices as having the fame of a tolerable poet, has shown so great a love for his muse as to appoint the present governor of Kashan to that post, in consequence of his poetical talents.

Mr. Morier also informs us that the Shah's chief poet receives from his Majesty a gold tomaun for every couplet, and once obtained the remission of a considerable debt by the composition of some pleasing verses.—Some specimens of the Shah's poetry may be seen in the 10th Number of the *Classical Journal*.

With respect to Mirza Bezoork, the veteran Minister of the Court of Tabriz, it ought to be added, that his integrity and his abilities are equally admirable.

of little dwellings as an immense village. In that respect, Tiflis resembles Tabriz; and they are further alike, inasmuch as both have been despoiled of their early magnificence, which at Tabriz was demolished by repeated earthquakes, and at Tiflis by the invasions of a savage conqueror, Aga Mahomet Khan, the immediate predecessor of the present Shah, who in 1795 converted it into a mere pile of ruin. These towns have not been able to recover from their several disasters; especially Tabriz, which has been a prey to civil war, and, about fifty years ago, was almost entirely overthrown by an earthquake. The latter scourge was more severe, from the greater part of the houses being, as usual in Persia, badly built and of clay: the larger buildings, that were of moderate height and a more solid construction, resisted the convulsion. Since that event, the dwellings have been run up as it were in a hurry, and it seems as if the owners only sought to render their loss less serious, in case of a similar occurrence. The streets are narrow and crooked, the houses are flat roofed, with their windows looking into an inner court, and almost every house has a garden. Tabriz is inclosed by so weak and low a wall, that it could not make the smallest resistance to an enemy;

the Persians do not therefore consider the place secure from capture by the Russians; and when the latter penetrated into the country as far as the Araxes, Tabriz was abandoned by nearly all its inhabitants. The town is situated at the bottom of a plain; the Spingtcha, a small river, runs through it, and does occasionally great damage. Another stream, called the Augi, passes to the north of Tabriz; this has its name, signifying *salt water*, from being so impregnated by currents flowing into it over land encrusted with salt.

In Persia the shops are not attached to the dwelling-houses, but in the large towns form a separate quarter, having streets of a handsome length and breadth, arched over with wood-work, at the height of from thirty to forty feet. Such is a bazar; that at Tabriz is in the centre of the town, and is perhaps the finest in Persia.

The palace of Abbas Mirza has nothing striking either from style or extent. Formerly Tabriz boasted of several hundred mosques and caravanserais, and to this day you may trace remains of the fortifications and principal edifices raised by the Turks, during the different times when they have been masters of the place. There is within the town an open ground, worthy notice from its vast expanse, thirty

thousand cavalry having been frequently drawn up upon it in order of battle.

The air of Tabriz is excellent, although the cold season is prolonged by the town's exposure to the north, and that the tops of the neighbouring mountains are covered with snow during six months of the year. In the vicinity large quarries of white marble are worked: the silk manufactures are numerous, and their fabrics are of perfect delicacy; indeed a spirit of industry pervades the people so generally, that they drive a busy trade.

The origin of the town is not precisely known: Olearius maintains it to be the place called Gabris by Ptolemy, T having been substituted for G. The historians of Persia fix the date of its foundation in the year of the Hegira 165, or 787 of the Christian æra: others imagine it to be the ancient Ecbatana;* which opinion cannot be supported, as that city is known to have been situated in old Media, the modern Irak-Ajem. The more general notion, as *Tabriz* signifies *the fever allayed* or *past*,† is that the place was so named upon a cure of Halacoo Khan,

* "The city of Ecbatana was unquestionably on or near the site of *Hamadan*, in *Al Jebal* or *Irak Ajami*."—*Major Rennell.*

† Sir William Jones writes that *Tab* signifies a fever, and *Riz* is the participle of Rekhten, to disperse.

general of the armies of Haroun al Rashid; he being miraculously relieved upon the spot, by an herb he discovered there, after having been subject for two years to a tertian fever. According to the same relation, this town was built to commemorate the cure. However that may be, it has been well ascertained that Tabriz air is an antidote to the fever, which prevails very generally throughout Persia.

I proceed to give a sketch of the climate of Persia, its various productions, and the inhabitants.

The air is hot and dry along the shores of the Persian Gulf, and of Carmania as far as the river Indus. There are parts of those countries, where the heat is almost intolerable and suffocating, even to natives who have never quitted the soil. They are obliged, during the four hottest months, to leave their houses and retire to the hills. In the maritime districts, the air is not only exceeding hot, but at the same time very unhealthy: people unaccustomed to it are commonly attacked by disorders that are often fatal. One cannot help deploring the unhealthiness of the Caspian shores, particularly of ancient Hyrcania,* now called Mazanderan;

* See p. 191, note.

for, from October until May, this country is astonishingly beautiful: it is a paradise during the months of March and February; formerly indeed the high roads were lined with avenues of orange trees, but the bad air gives the people an unhealthy complexion. Upon this account it was nearly destitute of inhabitants, before the time of Shah Abbas. This great Prince transported thirty thousand Christian families from Armenia and Georgia, not only that he might depopulate those countries where the Turks renewed hostilities year after year, but because he thought Mazanderan well suited to the produce of silk. Besides, it was his natal province, and his mother urged him to have it peopled. Abbas built towns in it, raised superb palaces, and laid out magnificent gardens; yet, notwithstanding all his care, the infectious climate has again dispeopled the country. So extraordinary are the dews, that a cloth left out of doors for a night, will in the morning be, as it were, soaked in water.

In those provinces where the land is most elevated, such as Guriel near to the Black Sea, Tabesseran and Daghistan, near the Caspian, the temperature is moderate; and the provinces of Erivan, of Upper Armenia, of Azerbijan, of the Upper Courdistan, all Irak-Ajem, Loristan,

part of Faristan and Kerman, Segestan, Kandahar, and Khorasan, are cold enough in winter, on account of their elevation. Snow falls in those districts from December until February; and in February 1812, Abbas Mirza, when upon his expedition into the Karabagh, was able to pass cannon on the ice over the Araxes. But in the same countries, the heat of summer is as high as thirty-two degrees of Reaumur: the drought is then so great, that you do not find the least dew resting on the plants, no vapour in the atmosphere, neither cloud or mist; and a sheet of paper, exposed to the open air for several days, will be found as dry as at first. The sky is so clear, and so bright are the stars, that you may read distinctly by their light alone. This character of the atmosphere pervades not only all nature, but the works even of art possess a surprising brilliancy, with a solidity equally peculiar; while the equanimity of disposition in the people is as remarkable. These charms of climate however are very fleeting, for it is not the lot of man to enjoy unbroken pleasures; such constant serenity producing lassitude by its continuance. It is true, that poets chaunt the delights of an eternal spring; but, as we are soon wearied with a state in which there is nothing left to wish, so are we willing to purchase our

spring enjoyments by going through the cold of winter. Who then shall be surprised at the Russians preferring the early leaves of their Petersburgh birch to the everlasting flowers of Persia!

The dryness and extreme calm of the Persian air are however qualified by certain winds, which, rising towards evening, continue to blow until sunrise, and are so cool as to induce the inhabitants to put on warmer clothing. One wind in particular, called *Baudé Sumoom*, or the pestilential wind, rises sometimes along the Gulf of Persia: it is preceded by considerable noise, the air assuming a red and inflamed appearance; its effect is suffocation and death upon the spot. The bodies of those who have been its victims are, as it were, dissolved, without the features being much changed. In most parts of Persia, the winter begins in November and lasts until March; it is sometimes rather severe, particularly in the mountain district, about three days' journey west of Ispahan; where the snow lies upon the ground for eight months together.

The country is (to speak generally) waste, notwithstanding the beauty of the climate and luxuriant vegetation; indeed scarcely a twelfth part of the land is cultivated. Of this the civil

wars, which in latter times have occasioned such ravages, are the main cause; yet there are other circumstances which have contributed to the degradation of these regions, once so famed for wealth and luxury, and that still might supply the comforts of life in greatest abundance, and at a very cheap rate. The religious tenets of the ancient Persians, who were fire-worshippers, enjoined attention to agriculture: according to their doctrine, to plant a tree, to clear a field for the plough, to draw any useful product from an ungenerous soil, was not only meritorious, but a pious action; whilst the philosophy of Mahomet tends only to present enjoyment. Formerly they dug canals for irrigation; such labours are now neglected, and husbandry suffers accordingly. The ancient governments were also more moderate; the present is a complete despotism. Were it not for this combination of causes, Persia might unquestionably be one of the richest and most beautiful countries on earth.

At Ispahan, which may be looked upon as the heart of the country, the harvest takes place in June. They plough with oxen. The most common kinds of grain are rice, wheat, barley, and millet. Rice is the most general food throughout the country. This corn is produced in three

months from the time of its sowing, although transplanted root by root in an oozy soil, saturated with water, after it has already grown up into stalk. Water must always be retained upon the rice grounds: this renders the air unwholesome, and gives birth to an infinity of insects. When the rice requires to be ripened, the water is drawn off; then the land being left dry, the insects die and infect the air, but the rice is ripe in the course of eight days if the weather be dry.

The most common trees in Persia are the plane, the willow, and the Cornil, which the Persians call *Conar*. They believe that the plane has some innate virtue preservative from plague: on which account many towns and villages abound with them. The tree which produces the gall-nut, the mastich, and incense, is very common in many parts; the aromatic herbs flourish also in the country, and have a delightful perfume. This is moreover the very land of medicinal drugs. The poppy grows in Persia in great abundance, and no where does it afford so potent or so abundant a juice: hence the excellence of Persian opium, by them termed *afé-oon* or *abé-oon*, whence our name for it is derived. The poppy is ripe in June: the juice is extracted by incisions made into the head of the

plant; thence exudes a viscous humour, which is collected at day-light, before the sun shines on the poppies; and so strong is the effluvium, that the gatherers are sallow, meagre and palsied. Effects nearly similar are suffered by those who dress and prepare the juice. Bakers scatter poppy seed in the bread, as an incitement to sleep, which they consider in Persia as very salutary after meals. The Persians find the poppy extract productive of pleasant dreams, and of a sort of enchantment. The effect is perceived after an hour's time, and lasts for several hours, according to the strength of the dose. This, however, is succeeded by numbness over the whole frame.

Tobacco is grown in every part of Persia, particularly at Hamadan, also in the desert of Kerman, and in the vicinity of Khuristan near the Gulf, where the finest kind is obtained. The Persians are so passionately fond of smoking, that they would rather forego eating than their kaleoon. The great Abbas strove to put a stop to this pernicious habit, and refrained from it himself: the efforts of his severity were, however, quite in vain.

They grow finer saffron in Persia than can be obtained any where else. They have a certain black rosin, which they prize very highly; they

call it *mummy;* it is very odoriferous, and found in a liquid state, but in small quantities, upon some of the Carmanian hills. It is found also in Loristan and Khorasan, yet of an inferior quality. This *mummy* is not an object of commerce,* the Shah reserving it for his own use; the sources whence it springs are cautiously guarded and are actually sealed; these they open but once a year. The Persians affirm that it conduces to long life, imparts an extraordinary vigour, and has the quality of healing any wound in a short time.

The grain called *Hannah*† is much cultivated in Persia; a colour is extracted from it, with which both men and women tinge the hands and the feet and sometimes their faces, in order to preserve the skin and complexion. The parts thus painted will not be sun-burnt or affected by the cold; upon which account, they rub it on the legs of their horses.

Cotton grows in great abundance throughout

* See *the Oriental Geography of Ebn Haukal,* as translated by Sir William Ouseley.

† This is the *Henna* of the Arabs, the *Lawsonia inermis,* or *smooth Lawsonia,* of botanists. It is a native of Arabia and India, of Egypt and of the coast of Barbary; in all which countries it is used in a similar manner.

the country. Some champaign districts are to be seen quite covered with it.

Of the numerous fruits which the country boasts, the melon is the finest; they reckon twenty different kinds; the cantaloupe melon came originally from Persia into Italy. Next to the melons may be remarked their dates. The Persian grapes also are excellent, and of many sorts; those, of which the Ispahan wine is made, they call *kushmush*.* Vegetation, perhaps, is no where so luxuriant as near Shiraz; so favourable are both the soil and climate to every species of fruit, which are there of an exquisite flavour, particularly grapes; the wine made from which is so superior in quality, that it may perhaps be esteemed the finest in the world. Persia produces not only the European fruits, but many others. If all these are excellent at present, what might they not become were the people acquainted with their cultivation; but they are absolutely ignorant of the simple art of ingrafting! There is a species of apricot, called by the inhabitants *Tocmchams*, or sun's-egg, peculiar to Persia. This apricot opens of itself, as does its stone, which incloses

* Richardson, in his Persian and English Dictionary, translates *kushmush* or *kushmushk*, dried grapes, raisins, or corinths.

a sweet kernel. They export these apricots in a dried state; when boiled, their luscious juice thickens the water, forming a syrup as if made with sugar, and the fruit stewed is a favourite dish in the Persian dessert. This species of apricot is prodigiously abundant in the country; the trees, of which some attain to a great size, are generally so productive, that the leaves and branches may be said to be hidden by fruit; a slight puff of wind, when they begin to ripen, will shower thousands from one tree. The natives have termed these apricots the *Europeans' death;* because their greediness in eating them has caused many to be victims of their intemperance. However, one may eat more than a hundred at a time of this fruit, which has a melting quality, without any inconvenience; at least I found this to be the case.

The fruits of Persia are in such variety, that a collation will sometimes display fifty different kinds; it is however true some of these may have been brought from a distance of several hundred versts. The Persian pomegranate is exceedingly good; it allays thirst, and is much used for sherbet: the best grow near Shiraz. Oranges do not flourish except in Mazanderan, upon the borders of the Gulf, and in the other southern parts of Persia. The quinces are ex-

cellent, so are the cherries, figs, and chestnuts. The Bactrian onions are large, and mild as apples; indeed they might be classed among the fruits. They have the pistachio-nut at Casvin, and in that vicinity also hazel-nuts, filberts, and walnuts.

The finest flowers of Europe grow also in Persia, though every province of this country is not equally favoured; for as in some the heat, so in others the coldness of climate is obnoxious to them. Yet in those parts of the country distinguished for their flowers, the same species that are grown in Europe, have in Persia a more exquisite scent, with a superior vividness of colour. In Mazanderan, the very land of flowers, and in Media, the fields produce spontaneously, red, white, and yellow roses, tulips of astonishing beauty, anemonies and ranunculuses of the brightest red. Jonquils grow wild near Ispahan, where they have flowers all the winter round.

Persia affords proof of the justness of the remark, that mankind have generally exercised less industry in proportion as nature has been more bountiful. Thus it is with the gardens of this country, which one would expect to find most beautiful, under so fine a sky, and from so rich a vegetation. They are nevertheless, for

the most part, a mere confusion of fruit trees, and without a path. Their whole decoration may amount to a principal avenue of planes dividing the plot of ground; a great basin is perhaps placed in the centre, and upon either side may be two of smaller dimensions; the intermediate spaces are sown with flowers, and planted with roses and fruit-trees without any regard to order.

Like other inhabitants of the East, the Persian never takes, what we call, a walk. His enjoyment of a garden does not go beyond the contemplation of it, and the breathing its refreshing air; he will seat himself within its shade, and when he rises, it is only to go out of it again. He does not understand how exercise can be taken there for pleasure or for health alone, nor can he comprehend how any curiosity should induce one to undertake the shortest journey.

Persia is very mountainous; it is rich in minerals, which they have been in the habit of extracting, particularly since the time of their Great Abbas. The most abundant metals are iron, copper, and lead; they have not discovered either gold or silver, but it is supposed that these are in the country; the Persians, however, are too indolent to undergo any busi-

ness of research that is somewhat laborious. Marble, freestone, and slate are met with, especially in the country of Hamadan; *Lapis lazuli* is found near Tabriz, and, as I have already described, the province of Mazanderan yields naphtha. But turquoises are the richest produce of Persian mining; these are obtained in two cantons, that of Nishapoor in Khorasan and in a mountain lying between the ancient Parthia and Hyrcania, about four days journey from the Caspian sea. It is called *Phirous-kooh*, or Mount *Phirous*. This *Phirous* was an ancient king of Persia, under whose reign the mine having been discovered, it has retained his name.*

* The source of this name may be curious matter for inquiry. It would appear to be the same word which the Greeks wrote *Porus*, and was probably a title of some eastern princes of far higher antiquity than the chief of that name, who was opposed to Alexander the Great; Nimrod himself having been so styled.

"The article *Pi* (says Mr. Bryant) was in use among the ancient Egyptians and Cuthites, as well as other nations in the East. The natives of India were at all times worshippers of the sun, and used to call themselves by some of his titles. Porus, with whom Alexander engaged upon the Indus, was named from the chief object of his worship, *Pi-Or* and *P' Or*." In a subsequent passage, this learned antiquary remarks that the prefix *Pi* is sometimes expressed with an aspirate *Phi;* and

The pearl fishery is carried on in the Persian Gulf.* The natives call pearls *murwaureed*, the offspring of light. Pearls and turquoises form a considerable object of commerce.

The animals of Persia, at the head of which

that these particles occur continually in words, which relate to religious rites " and the antient adoration of fire. They are generally joined to Ur, by which that element is denoted." Nimrod, moreover, is said to have first instituted among his subjects the worship of fire. *Kooh*, otherwise written by the French *Cou*, signifies a hill or mountain: so Chardin writes that, amongst other names which the Persians give to Ararat, they call it *Cou-Noah*, that is to say, Mount Noah. Thus it would seem that this corrupted name *Phi-rous-Kooh* indicates one of those hills, on which the Deity was worshipped under the emblem of the sun or of fire.

The curious reader will find in Nos. 10 and 18 of the Classical Journal some very ingenious discussions by Sir W. Drummond, upon the subject of *Pi Or* or *Pe Or*, in reference to the latter title given by the Moabites to their symbol of the Deity. See also Numbers, c. 25.

* Mr. Morier writes that there are two kinds of pearl in the gulf—" The yellow pearl, which is sent to the Mahratta market, and the white pearl, which is circulated through Bassorah and Bagdad into Asia Minor, and thence into the heart of Europe; though indeed a large proportion of the whole is arrested in its progress at Constantinople to deck the Sultanas of the Seraglio. The pearl of Ceylon peels off; that of the gulf is as firm as the rock upon which it grows; and though it loses in colour and water one per cent. annually for fifty years, yet it still loses less than that of Ceylon. It ceases after fifty years to lose any thing."

ranks the horse, are in as great variety as the productions of the soil. The Persian horses are the finest in Asia, although the Arab is more sought after, upon account of its superior speed. The Persians say that, in order to try the horses which are sold for Arabs of high blood, and which ought to be natives of Arabia Felix, it is essential to gallop them as hard as possible, for fifty versts without stopping; then rush with them immediately into the water up to the breast, and offer them barley; if they eat eagerly, they are thorough-bred Arabs.

Camels are in estimation with the Persians, which they merit from their great utility; they are called *the ships of dry land*, by reason of the prodigious burdens they are capable of conveying. Sheep and goats are in abundance; one species of the former have tails that exceed thirty pounds in weight. Media and Armenia are particularly rich in cattle.

Wild beasts are rare, there not being woods to shelter them; in the thick forests, however, of Mazanderan those animals, so well known by the ancients for ferocity, find a cover. Wolves are not found either in Georgia or Persia, not even in the province of Mazanderan; but jackals, equally fierce, are very numerous; these go in packs, utter a mournful and dis-

agreeable cry, and, like the wolf, devour dead bodies, which they will tear up, when unable to obtain a living prey.

The general dryness of the climate is unfavourable to the multiplication of insects, which are rare, excepting locusts, that in some provinces fill the air occasionally like clouds. The scorpions, tarantulas, and centipedes are dangerous from their bite, which is frequently mortal.

Among the wild birds of Persia may be reckoned the pelican; and eagles are very numerous.

The Caspian Sea abounds in fish, but the Gulf of Persia is even more prolific. The rivers, lakes, and canals, supply also a great variety.

The native Persian holds indisputably the first rank among Asiatics, as well for beauty of form as for his moral qualities. Although indeed he has his vices, yet his general character elevates him above all the neighbouring people, who in a greater or less degree approach still nearer to the barbarian. The European, when first received by a Persian, is charmed with his studied attentions, his tolerant consideration, his hospitality, and extreme desire for the acquisition of knowledge; but ere long the veil

of fallacy falls off, which cloaked so deceitful an exterior.

The Persian peasantry do not differ so much from the inhabitants of their towns, as is the case in Europe. The continual wars, which oblige all Persians without distinction of class to bear arms, the military marches out of one province into another, the internal commotions recurring incessantly, and the ravages attendant upon them, have banished much of that urbanity found among those who live in towns; whilst the very same causes have contributed to develope the mind of the rustic, who, when he quits his plough to wield the sword, soon attains as perfect a knowledge of its use, as he who was exercised in the arts of war amidst the leisure of a city life.

Although the townswomen scarcely stir from the harram, where they are, as it were, buried alive, yet in the country they enjoy some liberty; there, they attend to the business of the kitchen, spin cotton, and are employed in preparing fuel; which, for want of wood, is composed of dung dried in the sun and mixed with straw.

The peasant, generally, has but one wife, although his religion permits him to possess

three; but here, as elsewhere, the rich alone can abandon themselves to voluptuousness.

It is the vulgar opinion, that the Persian may be likened to the Turk, on the score of character and manners; but these two nations differ greatly in those respects. The Turk is coarse in his conduct towards strangers; but if the Persian be liberal in his air, hospitable and willing to inform himself, his attentions are more to be dreaded than the brutality and grossness of the Turk. The Persian talks to you in hyperbole; a stranger is at first disposed to believe him ready to sacrifice every thing, even wealth and life in his service. The great man, as well as he who is in an humbler station, offers his house, his children, even the whole town he inhabits, to any one from whom he expects to derive the slightest advantage. You may in truth say that, with the Persian, fine phrases cost nothing. Should you admire his pretty garden, "it is yours," says the owner; "for it is only through God's favour unto you, that he has made nature thus beautiful, and deigns to let my trees bear fruit. I indeed am a wretched sinner, but you are the favourite of Heaven." He will go so far as to say that, "if God had not made the sun, your eyes, which equal it in brightness, could have given light in

its stead." "Aristotle," says another Persian, "was in his time the greatest of men, but you are by much his superior." If they present sugar to you, they will observe, that "all your words are sweeter still than even sugar itself." They are, however, much upon their guard in conversation, being fearful of committing themselves, or of drawing down the chastisement of their government, which is held in great terror; hence the servile character met with every where.

The Persians have a taste for eloquence, to which their language is readily adapted, being replete with figurative expression. They have the habit of quoting from Sadee and Hafiz: indeed, such as cannot read will recite the poetry of those authors, and neglect no opportunity for embellishing discourse with the application of their verses.

They are a very superstitious people, believing in oracles, in the magic power of talismans, and in predestination. Upon every occasion they search for the favourable moment, under persuasion that there is but one particular time for the most trifling of their purposes, and will frequently put off a journey, or even a visit, on this account. Instead of applying oil, the best remedy for the scorpion's venom, they re-

peat certain prayers, which they consider a sovereign medicine. So persuaded are they of the efficacy of these prayers, that, having gone through them, they will lie down to sleep in the very midst of the reptiles.

The Persians are jealous in the extreme, more so perhaps even than the Turks. They are shocked when told that European women can go without veils, and are allowed to converse with men; and they carry their scruples so far, as to avoid even the pronouncing of a woman's name. She, whose fidelity may be suspected, soon falls the victim of her master's jealousy. Notwithstanding the use of wine be forbidden by the Koran, yet it is very generally drank, although in secret, by the Persians; they take, however, far less opium than the Turks.

A comparison of the two races will evince a stamp of barbarism and of cruelty in the Turkish nation, while in Persia every thing announces a more civilized and a more gentle people. The Turks having quitted the banks of the Oxus and the Iaxartes, for the beautiful provinces of Asia Minor, and the polished region of Greece, have retained in these countries, where they are now established, all the barbarism of a turbulent, nomadic tribe; while the Persians, on the other hand, surrounded by

Arabs, Usbegs, Turkomans, Kurds, and Afghans, who have by turns been their conquerors, still preserve their ancient urbanity, with some little love for the arts and sciences, and an industrious disposition for commerce.

Both people are governed by the laws of the Koran, under despots, to whose will every individual is obliged to bend: they both dwell in nearly the same climate, yet the one is savage, indolent, arrogant, and haughty; the other polite and industrious. There is ground for supposing that, if the Persians had had the advantage (which has been lost upon the Turks) of an immediate communication with Europe, they would have made great progress in civilization. The Turks despise every other nation but their own, and those especially who are not of the Mahometan faith. The Persians, on the contrary, have respect for men of learning, and upon this score esteem Europeans. They are very far from being such fanatics as the Turks; and although as brave in war, they are more easy of access and more affable in time of peace. The Persians have assuredly degenerated, but the Turks are an ignorant race as they ever were. In Turkey there is little luxury, but much in Persia; this consists especially in sumptuous clothing, in carpets,

jewellery, and the number of women, slaves and horses. The Persian dwellings are preferable to those of Turkey. The dress also of the Persian is more complicate than that of the Turks: both these people look on men as handsome in proportion to the length and blackness of the beard; for which purpose they stain, comb, and perfume it continually. Neither the men nor women of Persia wear gloves.

The Persians make but two meals. The Turks who, for the most part, inhabit a country somewhat cooler, take more exercise, have three repasts, and eat more. In general the Asiatics eat less than Europeans: this may be attributed to the difference of climate, to the indolence of those who inhabit hot countries, and more perhaps to the greater variety of food presented by European cookery, and to the immoderate use in Asia of tobacco and opium, and of cooling drinks. The Persian eats at ten in the forenoon, when milk food, fruit and sweetmeats are served; at sun-set the table is more largely provided, and *pilaw*, the favourite mess, is a standing dish. They drink at all hours various kinds of sherbet, which frequently is perfumed; this is contained in large vases of porcelain, whence the beverage is taken with wooden spoons, that have a long handle which in ge-

neral is very handsomely carved. The manner of dressing their food is extremely plain; they know nothing indeed of *ragouts*, and their meals never last longer than half an hour, for they eat quickly and say little. The taste of the Persian is simple; he never complains either of too much or too little seasoning; neither salt, pepper, oil, nor vinegar appear at his table. They do not rise to eat elsewhere, but their food is placed before them upon trays, at the spot where each person chuses to be seated. After eating, warm water is brought to wash the hands, which the Persian wipes upon his handkerchief.

The Persians, as of the sect of Ali, are Sheahs; the Turks, being of that of Omar, are Soonees. The principal point of difference in their creed, turns upon which may be the legitimate successor of their Prophet.* Of all peo-

* "As the Persians are followers of Ali, the son-in-law of the Prophet their system of laws is not burthened with the numerous traditions and commentaries of the Soonees. The dissensions between Aboo Jafir, and Huneefu, two celebrated lawyers, laid the foundation of that difference, which at present pervades the two systems of Mahometan jurisprudence; but the acrimony of religious controversy had, long before this dispute, prepared the minds of the two sects for a final separation. It will be here sufficient to observe, that their differences are frequently founded upon the observance of trivial forms, or the practice of peculiar customs. A zealous Shee-a most conscientiously be-

ple, the Mahometans offer up to the Deity the most frequent prayers; they have set apart for this purpose distinct periods in every day; the first is offered at noon, (whence the Mahometans reckon their civil day,) the second at three in the afternoon, the third at dusk, the fourth at bed time, and the fifth upon rising in the morning; the period of each office is announced by public criers. Whenever a Persian says his prayers, he takes off his shoes,* and strips himself of every thing in gold and of all ornamental dress; he lays aside his arms also; then he washes in clear water, after which he takes his little carpet used only on such occasions, with many articles necessary for the service, that are folded within it; these are his Koran, an earthen palet, a rosary, a small looking-glass and comb, with sometimes a few relics; he who prays, places himself so, that his face may be turned to Mecca. After spreading his carpet, the Persian

lieves, that a Soonee will be damned for crossing his hands on his breast, when he is saying his prayers; instead of letting them fall by his side, agreeably to the practices of the followers of Ali."—*Waring's Tour to Sheeraz.*

These facts afford matter of much and melancholy reflections, yet cannot be in any way surprising, to the enlightened inhabitant of any country in Christendom.

* See page 171. This mode of showing respect by taking off the shoes is observed to extend even to the natives of Japan.

seats himself upon it, resting on his heels, which are drawn close to each other. Then he takes the comb and glass to set his beard in order, after that lays the palet exactly in the middle of his carpet, and then goes on to tell his beads. The rosaries are usually made of earth, which the Persians call holy, because brought either from Mecca or Medina. The beads are about the size of peas, and ninety-nine in number. The palets are of the same material, but of all shapes, round, square, and octagon; they are commonly about as large as the hollow of the hand: the surface is impressed with a mould, and bears the names of God, the Prophet, and the Imauns, with the confession of their faith or sentences from the Koran. The use of these palets is to rest the head upon in prostration.

The Persian spirit of devotion leads some of them to undertake pilgrimages. The true pilgrimage, namely that which the law of Mahomet enjoins, is made to Mecca; others, that are made to the Prophet's tomb and those of his successors, at Medina, are not obligatory, but the pure result of piety. The pilgrims generally bear, during the remainder of their lives, the honorary title of Hadjee, which means a pilgrim: as for instance, a pilgrim named Ibrahim would,

after completing this act of devotion, be styled *Hadjee Ibrahim.*

The Persians have great faith in their amulets and talismans, which they call *telsam*, whence probably comes our term. There is scarcely, perhaps, an individual in the country, who does not carry one; some indeed are covered with them, and they positively attach these things to the necks of brute animals. These charms are scraps of paper or parchment with inscriptions, or stones carefully enclosed in little bags.

At the present day three distinct languages are spoken in the country; namely the Turkish and Arabic, besides the Persian properly so called, which is the native dialect. Persons of rank are acquainted with all these, which are learnt even by the women; since they are each necessary for the purposes of general communication. The Persian, a soft language, is that of poetry and general literature: Turkish is spoken at court and in their armies; and Arabic, so peculiarly adapted to rhetoric, is the language of the Church.

The Persians write, like the Arabians, from right to left. Their paper is soft as satin; they rub soap upon it, and then smooth it with glass polishers. The ink is very black and thick, as necessary in order to make that variety of broad

and delicate strokes which compose their handwriting. For pens, they use reeds of the thickness of a swan's quill, which they split and point with a long nib: these reeds grow on the shores of the Gulf. They hold up the paper in their hand while writing: if the sheet be large, it is rolled at bottom, and unfolded by degrees as required. Asiatics are not in the habit of signing their names, but affix their seal or signet,* usually worn as a ring upon the finger. Armorial bearings are not used in the East.

Having spoken of the climate of Persia, of its people and principal productions, it remains for me to notice several subjects which particularly concern the country.

Medicine is little known, but is reverenced in Persia, as well as astrology, of which every proposition is held sacred. They make oil of roses in great quantity, and it is excellent. With the refining of sugar they are unacquainted.—The Persians have not made any progress in

* The use of seals is extremely ancient in the East: of this we have abundant evidence not only in the earliest writings, but in the numerous seals of various shapes, chiefly cylindrical, and of indubitably high antiquity, which are continually discovered amidst the ruins of Persepolis and Babylon. See *Genesis*, ch. xxxviii. *Herodotus, Clio*, ch. cxcv. *Archæologia*, vol. xviii.

painting, although they have a considerable taste for the art, and their colours are very beautiful. The ultramarine was brought into Europe from Persia, and the *lapis-lazuli*, whence it is obtained, is met with in abundance, upon some mountains of Khorasan. Their music, although somewhat better than that of the Turks, is far from being good.

The public buildings and palaces are built of bricks in general, but in some instances of well-hewn stone. The cupolas and mosques, and some of their palaces, are covered with pottery ware tiles of various colours, which afford a tolerably good effect. The mosques have one or more towers: in front of the principal door there is usually a square court, paved with white marble and adorned with fountains and baths, in which the Mahometans wash before entering the mosque. The mosque itself is a very plain building, having no other ornament than inscriptions from the Koran. Women dare not appear under the portico, and are not allowed to approach the interior of the temple.

The Persians are known to be an industrious people. The best produce of their loom consists in silk and woollen stuffs, in cloths of gold and of silver: their velvets and taffetas are also very fine; and the Persian manufacturers excel

in the beauty of their dyes. The most beautiful carpets and the best sword blades are made in Khorasan. Their shawls, those in particular of Cashmere, are well known and much sought after: at present, considering the value of money in Europe, their price is enormous. It is matter of surprize that the shawls, stuffs, and similar products of Asiatic industry, should be carried to such perfection, although with coarse tools, in the East; and that they have not yet been imitated elsewhere with success.

In the time of the Sophis, Persian commerce flourished greatly; this is no longer the case: but, if the successors of Shah Abbas had inherited the genius of that great prince, Persia would have been the centre of trade between Europe and the Indus. The traffic with the East is carried on generally to the disadvantage of Europe, where the boundless luxury combined with so many artificial wants, calls for a large supply of many productions, that Nature with a various bounty yields in abundance under the fine climate of Southern Asia. While the East supplies our quarter of the world with aromatics, drugs, fruit, silk, cotton, and even manufactured goods, we in return export very few articles of European produce; for the Asiatics have but few wants, and content themselves

with such things, as are so liberally furnished by their own soil. There are some things, however, with which Russia might supply the Persians; and this barter is the only mode of traffic advantageous to our empire. It might by such means retain the specie at home, at the same time that the nation's industry would be directed to objects for which Persia would afford a market. The exports from Persia ought to come into Russia by a direct channel, and not through the intervention of any other nation and by circuitous routes. The commerce between Russia and Persia, by the Black Sea and the Caspian, does not present any difficulty. The produce destined for northern Russia should be unshipped at Astrachan; that for the southern provinces of the empire might pass through Armenia and Georgia, to the ports on the Black Sea. Such a commerce, often also interrupted by warfare, might however appear chimerical, if an opinion be formed from the little success that has hitherto been reaped upon each successive trial; but there is ground for suspicion, that proper measures had not been taken to ensure a fair result.

Elton, an English Captain, was the first who undertook this trading project in the beginning of the last century, but failed in his enterprize. The Afghans had been recently driven out of

the country, at the time of the British entering upon their commercial speculations in Persia at that period. This ferocious tribe issued from Kandahar, a mountainous region to the north of India, and having for a long time committed devastations in Persia, the yoke of whose government it had shaken off, succeeded in 1722 in wholly subduing the country. Being bitter enemies of the sect of Ali, the Afghans were so much the more cruel to the Persians, who had at the same time to contend with the Russians, Turks, and Tartars. At length appeared Thamas Kooli Khan, who delivered his country from the Afghan's scourge. After this Shah's assassination, Persia became once more a theatre of horrors, which were the result of anarchy. At this unhappy epoch, the English, whose Persian trade was ruined upon the side of India,* thought of

* The following extract from Captain Elton's Memorial, dated "Petersburgh, July, 1740, to the Hon. E. Finch, British Minister at that Court, throws some light upon this passage.

"Since Nadir Shah's accession to the throne of Persia, he has made Mesched, the capital of Khorasan, his favourite city, and consequently the seat of the Persian empire: so that, by the extraordinary privileges with which he has endowed that capital, and by other measures that he hath taken to aggrandize it, he has in some measure drained Isfahan of its inhabitants.

"Further, the British East India Company have for above five years past abandoned Isfahan, to which city, in all that

opening a new route through the Caspian, the borders of which had suffered less than the other Persian provinces. The English had already put into effect a similar project; and when they had discovered the port of Archangel,* were eager, in the true spirit of their mercantile genius, to establish a trade with Persia; though it should be carried on across so amazing an extent of country. At several times they renewed their efforts for the purpose, but failed as constantly. In 1722, when Peter the First had conquered some provinces upon the Caspian Sea, this great monarch urged the British to resume the trade; but they declined it, under the discouragement met with in former attempts.

In 1739, this Captain Elton, supported both

space of time, they have not sent one bale of woollen goods; and, as we are informed, they have no thoughts of sending any more for the future. The Dutch likewise, who still remain at Isfahan, send but a very inconsiderable quantity of goods to that city; for the trade which it formerly enjoyed is transplanted to and centers in Mesched, which is at too great a distance from the Persian Gulf, or eastern ocean, for either the British or Dutch East India Company to send goods thither round the Cape of Good Hope."

* This discovery was made by Richard Chanceler in 1552, when sent out by Edward the Sixth, with Sir Hugh Willoughby, captain-general in the voyage of discovery; but Sir Hugh and all his ship's company were frozen to death, the same year, in Lapland.

by Russia and England, left St. Petersburgh with his merchandize destined for Persia, whither he proceeded by the route of the Caspian. He found an excellent vent for his goods; but being carried away by a volatility of character, soon abandoned his first design and the Russian interests, devoting himself to the service of Nadir Shah as a ship-builder. He enjoyed the favour of this Prince for a long time, but the Shah having been massacred, Elton perished in the troubles that followed upon the death of his patron. Jonas Hanway, who was for a time in commercial intercourse with Elton, whom he followed into Persia, published a work of considerable interest respecting this country; and has entered into all the detail of Elton's projects.

The Gulf possesses considerable resources for Persian trade. Independently of its rich pearl fishery, it contains several ports, such as Bender Abbassi, Bender Bushire, and Bassora, where the English now carry on an extensive commerce.

In 1514, the Portugueze seized upon the Isle of Ormuz, from which time no other nation dared to trade in the Persian Gulf, except under the Portugueze flag, or with Portugueze licenses. The Persians were not in a condition

to shake off this thraldom, until the Dutch, towards the end of the sixteenth century, and, in the year 1613, the English came into the east. Shah Abbas persuaded the English to assist him in driving the Portugueze out of Ormuz, which was cleared of them in 1622.

The numerous caravanserais, that afford so much facility to the internal commerce of Persia, are public edifices constructed by different sovereigns, or by pious individuals. These buildings yield only to the mosques and royal palaces in point of beauty. Their number in a town depends upon its trade: on the high roads they are generally situated in places where good water may be readily obtained. A caravanserai is altogether unfurnished, so that each traveller must make use of his carpet: their form is square, having a large court within; the entrance is through a handsome porch. The chambers are on the inside; the stables are beyond the dwelling-rooms at the further extremity of the building, which usually comprises about forty chambers and twenty stables.*

Upon my way from Tabriz, I saw two caravanserais, erected by Abbas the Great: they are considered as master-pieces of Asiatic archi-

* See p. 130

tecture. Both are nearly in the same style, and of the same size, and have suffered very little from time. I admired their porches in particular; these are of colossal size, and the workmanship reminded me of the grand structures of the ancient Romans.

A certain number of travellers, who, for convenience and safety, journey together to the same place, compose a Caravan. The *Charwardar*, or conductor, receives from each person the sum necessary for their passage, transport, and subsistence. This man has under his orders several persons, whose principal offices are loading and feeding the camels. A caravan moves slowly: travellers are enjoined not to separate themselves from the party; and, when arrived at the *Menzil* or Caravanserai, the Charwardar points out to each person the spot he is to occupy with his baggage; this is all placed in a semicircle, within which the beds are laid. A stout cord is then drawn around the whole, and the camels, mules, or horses are fastened at the precise spots wherever the things may be deposited, with which they are to be laden the following day. The travellers rise generally at two or three in the morning, and their time of departure is made known by the sound of bells attached to the neck of each camel or mule;

this has also the effect of preventing any of the company from losing their road. Whenever a caravan remains in the Caravanserai more than one night, the company lodge with their goods in the several apartments, and the camels are placed in the stables.

There is not any country where one has less comfort or convenience during a journey than in Persia. A caravanserai, a tent, or some sorry building without one article of furniture, food ill adapted to the habits of an European, no help in case of sickness or accident: these are circumstances that should be expected by a traveller in this country, where he must ever also be upon his guard against treachery.

Nothing can be more melancholy than the aspect of greater part of Persia at the present day; since the Afghans have committed such devastation, and that the country has for a long time been a theatre of civil wars: thence deserts, thence the falling into neglect of the canals, notwithstanding their great utility, thence the abandonment of agriculture.

Persia, properly so denominated, is a military nation. There is no Persian who cannot ride, and does not understand the use of arms: their want of discipline alone prevents their being formidable. It is only within these few years,

when the Sarbazes were organised, that Persia has had a standing army. Formerly their troops were disbanded in time of peace, and even during war, upon the approach of the bad season of the year. It has always been the custom, that Governors and Khans should hold themselves in readiness to march with such troops as they have under their orders, and with those they have authority to raise in the name of the Shah: so far Persia is a feudal state. Beside Persians, the army is composed of various tribes dispersed throughout the country; such as Curds, Turkomans, Usbegs, Afghans, and Lesgees. The chief command is given to the Sardar. The khans, sultans, governors of provinces, and heads of tribes are, as it were, their generals of division. The other officers are the Mimbashi, or commanders of a thousand men; the Pansabashi, of five hundred; the Yousbashi, of one hundred; the Pachabashi, of fifty; and lastly the Dagbashi, who command ten.

Under Nadir Shah, the Persians made use of heavy artillery, which they afterwards gave up for falconets carried upon camels: the French and the English subsequently supplied them with more modern ordnance. At present they found cannon themselves.

Persia has scarcely any remains of the naval

force she used to maintain in the Gulf, in order to keep the Arabs in check; but on the Caspian they are beginning to build vessels, from which their long civil wars had obliged them to desist. There are not any woods to supply materials for ship-building, except upon the frontiers of Ghilan, and in Mazanderan; it is not indeed likely that Persia will ever have any naval force but in the Caspian.

This country has had its authors: the most ancient and celebrated is Hadgy Nasser of Thus; he lived about six hundred years ago, was a native of Msket, formerly called Thus: this man was a famous astronomer, as was Mahomet Chagolgius, and Mirza Ulug Beg; Maimon Rechid and Yacoub Benil Saba el Kendi were distinguished for their knowledge of mathematics, as were Mahomet of Balk, in history; and in jurisprudence Aboumeker Yacoub Kaiserié, and Yacoub el Kendi, who was one of the most renowned amongst the learned of the east.

Of philosophers, Aristotle is most known and revered in Persia: his works are translated into Persian and Arabic. The Persians divide philosophy into three parts, physics, metaphysics, and logic, which are made to comprise all the sciences. In physics they include mathema-

tics, astronomy, and medicine; in metaphysics, speculative and moral theology, with jurisprudence; and in logic, grammar and rhetoric.

They have also their poets. Ferdoosee, the earliest of those who lived many ages back, has written a long poem upon the first kings of Persia. It is a sort of romance, of which their modern bards still recite some fragments. Hafiz, their greatest poet, sang the praises of love and wine: his Anacreontics are much esteemed by the Persians. He was buried at the distance of two miles from Shiraz: Kerim Khan erected near his tomb a magnificent hall, in the midst of a beautiful garden; opposite to which, formerly, there played a grand fountain, whose streams refreshed the air. The tomb of white marble stands amidst a thick shade of planes; here the young people of Shiraz assemble, to repeat the verses of Hafiz; while they indulge in the wine of the place, which is so much the more relished, as it is prohibited by the Koran.* Near the tomb of Hafiz stands that of Sadee, who lived about five hundred years ago; his moral poetry is highly esteemed in Persia.

At a short distance from Shiraz are the famous ruins of Persepolis.

* Appendix, No. 7.

Futteh Ali Shah makes his abode at Tehran, a considerable town, but in an unwholesome air. The monarch resides occasionally at Sultania; which, according to Persian history, is one of the most ancient Parthian cities, and was formerly the capital. Ruins of a grand character are still seen at that place: it has been frequently laid waste by Timour-lung, as well as by other Tartars and by the Turks.

Ispahan has for a long time been a seat of the court; and was once an immense city. Even at this day a story is told of a tradesman's slave; who, having run away with the gains he had made in his master's service, established himself in a distant quarter of the town, where he remained fifteen years, before the master discovered him.

There is no pompousness that can equal the titles given by Persians to their monarchs. The following are a few examples.—"The most high of living men; the fountain of majesty, greatness, power, and glory; equal of the sun, own brother to the moon and stars; king of mighty kings, whose throne is the stirrup to the heavens; the vicegerent of God upon earth; the object to whom all mortals address their vows; dispenser of all great titles and good fame; controller of the destinies; chief of the

most excellent sect in the universe; he who sits upon the throne of Mahomet, the greatest of all mortal men; the most illustrious, most resplendent prince of the faithful; the issue of that throne which is the throne unique of all the earth; king of the highest order of kings; autocrat of the sultans and sovereigns of the world; the shadow of the Deity; the first of nobles of the most antique nobility; king, son of the king, descendant of noblest kings; emperor of all corporeal beings; lord of worlds and of their revolutions; parent of victories, &c. &c. &c."

In Persia every one assumes at will the most high flown designations, but they must be placed after the name: the Shah alone sets his titles before his name. This forms the distinction in style between the sovereign and a subject. Many persons, for example, bear the name of *Sefi Sultan*, but in speaking of a monarch so named, one should say *Sultan Sefi*. There is, however, an exception with regard to the most common title adopted in this country, namely, that of *Mirza*, which signifies *Prince's son*.—Personages of royal blood are distinguished by this qualification being placed after their name, as *Abbas Mirza;* all others place it before their names, as *Mirza Ibrahim*. The Shah's son is also entitled *Shah Zada*.

Having made these general observations, I resume the account of my stay at Tabriz.

The court, and particularly the English, in whose society I passed a part of every day, strove to render my time as pleasant as possible: and the entertainments they gave me, followed each other in rapid succession. Soon after my arrival, Abbas Mirza directed the Begler Beg* of Tabriz to prepare a grand *fête*. He accordingly selected his own villa, at a little distance from the town, for this purpose. Upon the morning of the day appointed, I proceeded with my agreeable host the English major and several officers of that nation, to the country house of the Begler Beg, who was in waiting for our reception. During dinner, which took place at ten in the forenoon, we were regaled with Persian music: they sang also certain odes, in reference, as I was informed, to the entertainment; and a famous orator followed with some recitals from the poetry of Hafiz. While we were at table, a Khan made his appearance with a stag, which he was charged to present me on the part of Abbas

* The Persian denomination of *Begler Beg* signifies literally Lord of Lords: a person so entitled is usually Governor of some great province: the chief of a small government is styled Khan. *Chardin.*

Mirza, who had just killed it: the Prince sent to me at the same time several hundred of the finest oranges, pomegranates, and other fruit. I found it was usual upon such occasions, to make a handsome gift to the great man's messenger. Towards evening the Begler Beg led us into his garden, where each person was presented with a pistol, to fire at a mark; and different things were bestowed, as prizes, upon those who made the better shots. On re-entering the house we were disposed of upon a terrace, that we might be spectators of an exhibition, which is the Persian comedy. The following is nearly the sum of the representation.

Two Persians were the performers: one had a pot of curds and whey, which they call *mast-awé*, to sell; the other, who came to buy, appeared in each scene under a different character, and always made some new attempt to rob the market-man. This farce afforded abundant diversion to all the Persian spectators, who were ready to die with laughing, even the Begler Beg himself; and particularly at the close of the piece, when the milk-man having discovered the cheat, got his face bedaubed all over with curds by the rascal. This ending called forth the loudest plaudits from the as-

sembly; who, in most natural terms, asked my opinion of the play. For conclusion, another Persian came forward and jumped into a pond near us, where he performed several feats, plunging and diving in various ways, which drew forth a repetition of applause from all quarters.

I was invited a few days after to see a wrestling match. Many of the principal people in Persia keep men for these athletic exhibitions. The wrestlers wear in the game no other clothes than very tight leather breeches, greased, so that the antagonist may have a less firm hold. Two wrestlers having entered the *arena*, the signal is given with a little drum; which they continue beating till the end of the contest. The combatants make all their motions accord to the music; every gesture of bravado, each contest with their hands, the smacks they give each other upon the thighs or haunches, are all done so as to accompany the cadence of drum, and is often reiterated; but the motions are at each repetition made more rapidly, until at length the wrestlers seize and grapple with each other. In order to be completely victor, it is essential that the adversary be extended with his whole body flat upon the ground.—This wrestling requires more address than strength, but some athletic exhibitions, at

which I have been present, demand strength as well as skill. A combatant of the latter description plays with one or with two clubs, and ends the battle, by taking up one of enormous weight, which he wields with incredible swiftness and dexterity. Such exhibitions are accompanied by the music of a drum and fife.

In one of the entertainments at which I was present, there came upon the stage some Persian dancers, of which I shall only say that their contortions and indecent postures were most disgusting.

The British Ambassador, Sir Gore Ouseley, arrived at Tabriz upon the 16th of June, when he made his public entry: I had an immediate interview with his Excellency, and was not a little surprised to hear him speak Persian with great facility. This indeed is, in Persia, the means of inspiring much confidence on the part of Government: and that Minister has made a considerable advance, who can dispense with interpreters, frequently not mercenary only but traitorous. The Ambassador, whose suite was very numerous, had also a guard of Sepoys, a soldiery of the British possessions in India. Nothing could exceed the affability of this minister and of Lady Ouseley, both of whom received me in the most obliging manner. I was much struck at seeing the Ambassadress and her

daughter, as yet a little girl, after their very fatiguing journey. Quitting London, they had touched at the Brazils, whence they proceeded to India, and, after making some stay in Tehran, came on to Tabriz. The Ambassador proposes returning to England by way of Tiflis, and St. Petersburg, thus completing with his interesting family the tour of half the globe.

I found Sir Gore Ouseley very anxious to further the objects of my mission; but Abbas Mirza, being well aware of the French having invaded Russia, felt encouraged by that circumstance, to reject every proposition for peace with my Government. He was indeed decided upon attempting another expedition into Georgia, with hopes of thereby obtaining a more advantageous peace, and, above all, of acquiring that military glory of which he is so ambitious. I saw clearly enough that he placed great confidence in his own genius and bravery, as well as in the courage of his Sarbazes.

When Abbas Mirza was completely defeated by the Russian General Kotlereffsky, he must have regretted that he had not concluded a treaty upon the terms proposed through myself, and which he was afterwards obliged to accept.—Having left nothing untried to attain the object of my mission, I demanded an audience, for the

purpose of taking leave, which was immediately granted. The same day they sent me upon the part of the Prince a rich Kalaat, which is a Persian dress of honour; this was in brocade with two shawls. According to the custom, that enjoined their courtesy in this present, I made my appearance before the Prince in the habit he had sent.

During the last interview with Abbas Mirza, I found an opportunity for speaking of Abbas the Great. The Prince was delighted at perceiving my acquaintance with his national history. "Those of my ancestors," he observed, "whose memory has reached our time, distinguished themselves by their prowess." "There is," I replied, "a surer and a more meritorious method for rendering a Prince beloved by his subjects, and worthy the esteem and admiration of posterity; namely, to bestow upon his realm the blessings of a lasting peace, causing his people to prosper in happiness amidst the cultivation of arts and science." He agreed with me: but the eagerness to signalize himself at the head of his Sarbazes, whom he believed invincible, outweighed every other consideration.*

* Abbas Mirza, according to Mr. Morier, is fond of reading, and his studies were, at the time of that Minister's visit to

The British Ambassador sent with me to Tiflis a young diplomatist of great merit, whom his Excellency intended should remain there in communication with the Russian government. We left Tabriz upon the 18th of June, and arrived at Tiflis, after a pleasant journey, by the same road I had before taken.

Tabriz, principally restricted to the historians of his country; but from his description, as in those of other travellers who have had good opportunities for observing this eminent personage, he appears to take every means for his instruction as a soldier and a statesman. Mr. Morier indeed, who with his diplomatic associates had every advantage that an European may possess for acquiring an intimate knowledge of Abbas Mirza, makes the following observation:—"Our conclusions upon the character of this Prince were, that if he had received an enlightened education, and had been brought up with examples of virtue and honour constantly before him, he would not only have been an ornament to his country, but would have classed with the best of men and the best of princes."

AN ABRIDGMENT

OF THE

HISTORY OF PERSIA,

SINCE THE TIME OF

NADIR SHAH.

AN

ABRIDGMENT,

&c. &c.

THE first monarch of the dynasty of the Sefis, a title the kings of Persia assumed in the sixteenth century, was Sheik Sefi, who, under a pretext of religion, made himself sovereign of Media, in nearly the same manner that Aurungzebe, the Great Mogul, usurped the empire of India. Sheik Sefi knew the Mahometans of Persia were devoted to that sect of Islamism, which considers the supreme government as belonging to the house of the Caliph Ali, and that the people looked eagerly for a sovereign of the same race; he gave out therefore that he was himself a branch of this stock, and that he descended in a direct line from Houssein, the son of Ali. The successors of this pretender have continued to boast the same descent.

The Sefis reigned over the country that lies between the Indus and the Tigris, the Gulf of Persia, and the Caspian Sea. Such was the extent of the Persian dominions, when Shah Houssein succeeded in 1694 to his father Soliman. This prince's reign was disturbed by the revolt of the Afghans; who, under Mahomet, made themselves masters of the country from Kandahar to Ispahan, of which they took possession, after an entire defeat of the Persians.

Thamas Mirza, third son of Houssein, who, during the siege of Ispahan, had named him for his successor, caused himself to be proclaimed Shah at Casvin in the midst of these troubles; but the valiant Mahomet drove him from thence, and as far as Tabriz; upon which Thamas called to his aid the Turks and Russians. The emperor Peter the first, with a view of putting an end to this convulsion, undertook an expedition, in the course of which he possessed himself of the provinces of Daghestan, Shirvan, Ghilan and Mazanderan. Georgia, with part of Armenia and Azerbijan, fell to the share of the Turks, who seized this opportunity of profiting by the critical situation and misfortunes of Thamas.

Mahomet now seated himself upon the throne of the Sefis. Intoxicated with success, he

committed cruelties which made him detested, and decided his enemies to depose him, and raise to the throne Ashroof, one of his relatives, who was languishing under imprisonment. Ashroof, having beheaded Mahomet, mounted the throne in 1725. Thus did crime follow crime in this country, which had so long been a theatre of horrors.

The unhappy Thamas, pressed upon by the Turks as well as Afghans, while he still held to his purpose of expelling the latter from Persia, had recourse to the only alternative now left him: he applied for assistance to the Turks, who had in the mean time made themselves masters of Sultania. To them he offered a formal cession of all their conquests, if they would help to drive out the barbarous Afghans. To this proposition the Turks acceded; but all their efforts failed, when opposed to that intrepid tribe. In the mean time, the famous Khan Nadir, so well known afterwards under the title of Nadir Shah, appeared upon the stage.

This hero was born near Mesched, of a Turkoman family, in 1688; from his youth he displayed a military genius, which, aided by effrontery and great personal courage, promised ere long to open a passage for him even to the throne of Persia. He then presented himself

as a partizan of Thamas, in whose name he raised a considerable army. At the head of these forces he exhibited great skill and intrepidity, beat the enemy in several actions, and succeeded in forcing the Afghans to retire into Kandahar. In one of those battles, in the beginning of 1730, Ashroof was killed.

The Sefis were thus re-established on the throne, after the Afghans had reigned in Persia several years. Nadir Khan, not being satisfied at his restoration of Shah Thamas, fell upon the Turks, and retook from them Azerbijan, Armenia and Georgia. The part which the brave Nadir had thus far acted, was worthy of a great and generous soul; he had rescued from thraldom his king and country. Had he been satisfied with such glory, he might have been deservedly ranked among the greatest heroes. Nadir was, however, nothing more than a fortunate soldier, who fell the early victim of unbounded ambition. His talent served but to cater for and glut his passions; he was greedy of the sceptre, and, having that in view, undid all the fair work he had so happily accomplished; he imprisoned Thamas, proclaimed the Shah's son Abbas, only eight years old, Shah, and got himself elected Regent.

This first step having been taken, there re-

mained only another crime to pass through, and that he quickly accomplished. He rid himself of this shadow of a king, which he had himself made, and mounted the throne in 1736, after having been proclaimed at Mogan by an assembly of deputies, whom he had taken previous care to secure in his interest.

Having attained the sovereignty, he augmented his forces, and took Kandahar. In 1737, he penetrated into the states of the Great Mogul; whence he did not return, until he had laid the country waste, and seized Delhi the capital, where he collected an immense booty. Nadir showed himself thenceforward a most complete tyrant: but the vexations he inflicted, as well upon the nation in general, as amongst his troops, whose principal officers began to fear he would extirpate the Persians, by the help of the Afghans and Usbegs, to whom he showed a marked preference, occasioned a revolt, in which the conspirators determined to put Nadir to death, and to place Ali, his nephew, on the throne. The tyrant was accordingly murdered in his tent by his own guard, upon the night of the 22d June, 1747, while on his march to put in execution some new cruelties, and to massacre his nephew Ali, who

was in Segestan at the time, and had become an object of his suspicion.

Achmet Khan, chief of a corps of Afghans and Usbegs, the friend of Nadir and his companion in arms, desired to avenge the Shah's death: but his forces not exceeding ten thousand men, were unequal to oppose an army double their strength; so that Achmet retired with his troops to Kandahar, where he laid the foundation of an empire which soon surpassed that of Persia both in wealth and power. This empire, at present that of the Afghans, which was subsequently so formidable to Persia, extends along the Indus to Cashmere and Bladahan, and towards the north reaches to Lahore and Lerhind. The fertile plains watered by the Multan, form part of the Afghan territory, as well as the country of the Balougdes to the west of that river.

Ali Kooli Khan, Nadir's nephew, having come into power, put to death all the family of his uncle, excepting Shahrokh; who was reserved, in order that this young prince might be placed upon the throne, in case of misfortune to Ali, who would still retain the government. Ali Khan then took possession, within the castle of Kalat, of the treasures Nadir Shah had

brought out of India; and with a portion of these secured the good will of the nobles. Upon mounting the throne, he assumed the title of Adel Shah, or the Just King. He was not unworthy of the name, while Persia enjoyed repose; but this state of things did not long continue. His brother Ibrahim Mirza, whom he appointed governor of Ispahan, being jealous of Ali's sovereignty, entered into a secret league with Emir Aslan, governor of Azerbijan.

The revolt broke forth in 1748, when Adel Shah lost a battle; after which his eyes were put out by his brother Ibrahim. Persian history frequently presents the afflicting scene of near relations falling by each other's hands, of various atrocities and numerous revolutions following each other in rapid succession. Indeed, one is at times inclined to consider our globe as inhabited by demons, and that its chronicles are the history of an infernal region.

Emir Aslan, dissatisfied with the office with which he was charged by Ibrahim, marches upon Tabriz with the intent of proclaiming himself Shah; but is attacked and beaten by the other, who puts him first to the torture, and then to death.

During these proceedings, the nobles of

Persia, having delivered Shahrokh from prison, proclaim him Shah upon the twenty-second of September, 1748. Ibrahim continued to reside at Tabriz, where he also kept up the title of Shah. Having Adel's treasure at his disposal, Ibrahim was enabled to collect another army, and in 1749 attacked Shahrokh, near Tehran, but lost the battle, and with it his life.

Shahrokh was sixteen years of age when he mounted the throne; his reign was peaceable, but of short duration. Mirza Said Mahomet, one of the principal officers under the late Shah, contrived to assemble an army, and gave out that Shahrokh wished to secede from the faith: thus, seconded by fanaticism, he gave battle to his royal master, whom he made prisoner, and put out his eyes. Youssef Ali, one of Shahrokh's generals, avenged the cause of the Shah, and defeated the rebel, whom he decapitated. He then proposed to replace the blind Shahrokh upon the throne, in order that he might himself possess the real sovereignty; but two other generals, Mihr Ali and Jaffier, defeated Youssef Ali, near Nikapoor, in 1750, when Shahrokh was again imprisoned. Mihr Ali, become jealous of his rival, attacked Jaffier, whom he defeated, and in turn deprived of sight.

In the same year, Achmet, who since the death of Nadir Shah continued to reign in Kandahar, made war against Ali: this tyrant, instead of reaping any success from his course of crime, fell under the sword of his new competitor. Achmet then took Mesched, and released Shahrokh from prison. Being however unable to gratify his ambition by uniting Persia to his Afghan kingdom, he returned to Kandahar, abandoning Persia to Kureem, the chief of a horde of Kurds, who having obtained a strong party in the country, ascended the throne.

Mahomet Hosein and Asad disputed the supremacy with Kureem, who was beaten by each, and obliged to retire to Ispahan. Having lost several battles, he at length succeeded, with the aid of his relative the gallant Sheik Ali, in defeating Mahomet Hosein, who was killed. Still had Kureem many rivals, with whom he was obliged to contend; but being ultimately successful, he generously pardoned all his opponents, even his brother Zukee Khan, who wished to dethrone him. Kureem Khan died in 1779, much regretted: indeed at this day the Persians venerate his memory.

Zukee Khan now seized upon the throne, which had been so honourably filled by his brother, to the detriment of his nephew Abool Futteh Khan, whom he imprisoned. After,

however, a long train of cruelties, Zukee was put to death in his tent the same year, by his own soldiers;* upon which Abool Futteh was declared Shah.

Sadig, another uncle of Abool Futteh, repaid his nephew's abundant kindness with the basest ingratitude, seizing treacherously upon the Shah, whom he put in prison on the 26th August of the same year. Ali Moorad, a cousin of Zukee, now took possession of Ispahan, and then, having laid siege during eight months to Shiraz, where Sadig resided, he at length entered that place. Sadig took refuge in a fort, and implored mercy of the conqueror, recalling to his mind that he had once acted the part of a father to Ali, whom he had always loved as if he were his own son. But the most touching appeals to the affection of Ali were in vain, for Sadig and his sons perished under cruel torments, as soon as they fell into the hands of their ruthless conqueror. Jaffier Khan alone was spared, as he had disapproved the designs of his father. Ali Moorad favoured him with his friendship, and nominated him to the government of a province.

Aga Mallomet Khan, son of Mahomet Hosein Khan, who was killed by Sheik Ali, having re-

* Under the direction of his nephew.

mained an hostage at Shiraz under the reign of Kureem, had fled to Aster-abad, where he now raised the standard of revolt. He was besieged in this place by Sheik Wys, son of Ali Moorad, after having been worsted in the field by the Sheik, whose success was the occasion of a splendid display of rejoicings at Ispahan. But the siege of Aster-abad having been prolonged, a vast desertion among the troops of Sheik Wys was the result; while Mahomet at the same time received a reinforcement, that obliged Ali Moorad to hasten to the assistance of his son, who had retreated to Tehran, with the few troops which desertion and disease had left him. Ali Moorad died while on a subsequent march, to quell a disturbance at Ispahan in 1784.

Baquir, the governor of Ispahan, had no sooner learnt the death of Ali Moorad, than he resolved, with the aid of his wealth and interest, to place himself upon the throne. The project was defeated by Jaffier, who, quitting his government, sets forward with a small corps, and forced Baquir to leave the city. He then dispatched a courier announcing to Sheik Wys his father's death. The Sheik came to Ispahan in full confidence, expecting to meet a friend in his uncle Jaffier; but Jaffier thrust

him and all the family of Ali Moorad into prison. Baquir also, falling into Jaffier's power, shared the same fate.

In order to defray his expenses, Jaffier obliged Baquir and his own cousin Ismael Khan, the nephew of Kureem, with many other nobles of Persia who were within his grasp, to supply large sums of money. Baquir contrived to inform Mahomet Khan of all that was passing, and invited him to come and oppose Jaffier: to this Mahomet, having no longer any enemy to contend with, acceded, and marched upon Ispahan. Jaffier, not being much disturbed by such an adversary, would not deign to meet him in person, but sent some troops against Mahomet, who soon routed them: upon this, Jaffier retired in alarm to Shiraz, whither he dragged Sheik Wys along with him, and put out his eyes. These events took place in 1785.

Mahomet, now master of Ispahan, suffered several defeats within a short time; and Jaffier, being emboldened by these, marched against that place, in which Baquir had again the command. The latter retired into the citadel, and defended it gallantly; but the place was taken by assault, and Baquir perished sword in hand.

Ismael Khan plotted at this time to rid him-

self both of Mahomet and of Jaffier, that he might himself step into the throne; but his troops being dispersed, was in turn obliged to fly. Still Jaffier and Mahomet continued to war against each other, while Ismael Khan turned dervish.

The son of Jaffier, Looft Ali, now twenty years old, appears to have been the model of a hero. His father having confided some troops to his direction, for the purpose of appeasing a tumult in the southern provinces, Looft Ali distinguished himself as much by skill as bravery. The father at the same time marched from Shiraz against Ispahan, which surrendered in 1788: but Jaffier retired, upon hearing that Ismael Khan had thrown off the character of a dervish, and was hastening to oppose him. Looft Ali was indignant at this hasty retreat of his father, and tried in vain to urge him to give battle to the enemy.

Ismael had in fact taken up arms again, and attached himself to the party of Mahomet. The latter however was jealous of the good opinion the public entertained generally of Ismael, and put out the Khan's eyes at the very time when Jaffier retreated from Ispahan to avoid an imaginary danger.

Jaffier being so enormously fat, that he could

not mount a horse and take his part in the field, submitted to a regimen prescribed by the physicians to reduce his size, and thereby undermined his constitution. Upon the twenty-second of January, 1788, he was murdered in his palace by the hands of thirty nobles, his prisoners, who had contrived to break their fetters in the night time. As soon as Looft Ali heard of his father's fate, he came to Shiraz and put the regicides to death.

Aga Mahomet Khan now set himself at the head of fifty thousand men at Tehran, and marched upon Shiraz. At a little distance from the place, Looft Ali gave him battle, and gained the victory, which was however quickly followed by a reverse; but Mahomet, unable to get possession of Shiraz, returned to Ispahan.

Looft Ali proceeded to organize the provinces that remained under his rule, and made himself beloved by his subjects. Having projected the capture of Ispahan, he assembled a formidable army for the enterprize, and left Hadjee Ibrahim, his father-in law, as governor at Shiraz. This man entered afterwards into a conspiracy against Looft Ali, whom he purposed to put to death, in the very midst of the Shah's army, and then to mount the throne.

The agents of Ibrahim made the attempt, but the Shah delivered himself from their hands, and the assassins, who were brothers of Ibrahim, escaped. At this sanguinary period, the crown of Persia was so precarious a possession, as to recal that epoch in Roman history, when a crowd of ambitious men succeeded rapidly to one another, each rival in turn wresting from his opponent the sceptre with his life.

Looft Ali marched back to Shiraz, which shut its gates against him. Ibrahim contrived to sow strife and discontent among the troops, who thereupon disbanding, the Shah was obliged to fly to Bundureek, where he employed a whole year in collecting a new army.

Ibrahim, fearful of an attack from his son-in-law, and being himself ignorant of war, invited Aga Mahomet to come and take possession of Shiraz. Upon Mahomet acceding to this proposal, Looft Ali marched at the same time as the former upon that place again, and gave battle, which at first turned in his favour; but eventually Looft Ali lost all the advantage, through his soldiers' eagerness for plunder. This misfortune obliged him to fly to Tabas, upon which Mahomet took Shiraz, and gave the government of it to Ibrahim.

Subsequently Looft Ali gained another vic-

tory over Mahomet, but not having strength enough to maintain the success, was constrained to flee to one of his uncles. This villain, with the view of winning the favour of Mahomet, loaded his nephew with irons, and taking him to Shiraz, delivered him up to his enemy. Mahomet recompensed the traitor with prodigality, and having remorselessly put out the eyes of the young hero, remained master of all Persia. Mahomet went in the first instance to Tehran, and in 1794 put Looft Ali to death. This prince, who was endowed with considerable talents and energy, might have been the restorer of his country, which had great need of such a sovereign, possessing a strong mind, and a soul full of generosity. Looft Ali fell the victim of his nearest relatives, and indeed of his own father; inasmuch as Jaffier's weakness rejected the advice of his son to fight Mahomet, whom probably he might have subdued at the proper juncture.

Hadjee Ibrahim was, in recompense for his iniquity, made prime minister by Mahomet, who now became possessed of a formidable power. Baba Khan, son of Houssein the Shah's brother, was then appointed to the government of Fars.*

* Appendix, No. 8.

Aga Mahomet, the son of a man of no higher rank than governor of a province, had been for reasons unknown made an eunuch in 1748, at the age of twelve years, by order of Adel Shah, and was kept in prison at Shiraz until his fortieth year. He was thus deprived of all physical energy, and although equally devoid of talent, he nevertheless attained to the supreme power. Money, distributed seasonably, prepared his path, while he had the art to scatter dissension amongst the descendants of Kureem. Unworthy of his elevation, Mahomet soon gave loose to all the excesses of a tyrant, and to every evil inclination of a most corrupt heart. He had the victims of his rage ripped up, then tearing out their bowels, would hang these round their necks, and thus cast them to be devoured by wild beasts. But such atrocities, the very thought of which makes the spirit recoil, were so common in Persia, that Mahomet, rightly surnamed the tyrant, put them in execution upon the slightest provocation. It was indeed in this way he punished those who were denounced as having drank wine. All affection for the sex being unknown to him, he found a gratification in depriving his fellow-creatures of every other enjoyment; with this view he prohibited the use of wine, which had

been allowed under the Sefis and under Nadir Shah; as is shown by pictures to be seen at Ispahan, of the festivals in those times; where women are painted as pouring out wine to the guests. Shah Abbas also drank wine, and made those around him partake of it.

Mahomet now cast his eye on Georgia, where reigned the famous Heraclius, who in 1783 had made a treaty with Catherine II., upon whose protection he relied. Acknowledging her therefore as his sovereign, he refused to recognize any claims upon his territory on the part of Persia. Whereupon Mahomet declared war against Heraclius, through a fear that this prince might, with the aid of Russia, take from him the provinces on the Caspian. The tyrant having therefore assembled forty thousand men, marched on Erivan, which was defended by a Khan named Mahomet, who, under protection of Heraclius, had freed himself from the dominion of Persia. This chief had with him the son of Heraclius. Under the very walls of Erivan a battle was fought, and ultimately decided in favour of the Shah, who proceeded to place the town under blockade. The Shah then joined his army collected at Ganja, now called Elisabetpol, and marched directly to Tiflis.

The Czar not imagining that he could be attacked in his capital, before that Erivan into which he had thrown almost all his troops were captured, had no other resource left than a hasty flight into Kahetia; where the greater part of the city's inhabitants took refuge, carrying with them their most valuable property. In October, 1795, the Shah got without difficulty into Tiflis, where he celebrated his entry by pillage and massacre.

As soon as the Khan Mahomet learnt this, he entered into a capitulation, upon which the fortress of Erivan was surrendered, and his troops were incorporated with those of the Shah. The son of Heraclius obtained permission to return to Georgia, after making oath for himself and father, not to acknowledge any sovereign but the Shah, and to deliver an annual tribute, which the Georgian Czars had been wont to pay to the crown of Persia. After these successes, Mahomet dismissed his army and returned to Tehran, where he passed the winter.

Upon advice of the Persians having invaded Georgia, Catherine II. ordered her General Count Valerian Soubow to take possession of Derbent, which was effected: Badkoo also and Shamaki fell into the hands of the Russians, whose army had in the month of December

reached Mogan (the place where Nadir was proclaimed Shah by the deputies in 1736) when the news arrived of the Empress's death, with orders for the Russian troops to return.

While the Russians were proceeding with their career of conquest in Persia, Mahomet was occupied in Khorasan, with the dethronement of Shahrokh; who for some years past held the government of that country and had obtained for his people the enjoyments of tranquillity. At the approach of Mahomet, Shahrokh sent his treasure with his son into the mountains; while he himself, incapable of resistance, went to meet the Shah and tender his submission. But the tyrant, not content with possession of the province, desired to know where the old man had secreted his son and treasures, which he supposed to be part of those, that his grandfather Nadir Shah had brought out of India. Mahomet carried his barbarity so far as to torture Shahrokh in every possible manner, in order to draw from him the secret, which the sufferer withheld in spite of all the torment. At length, however, this unfortunate prince fell into a delirium, brought on by the frightful treatment he underwent, and in that state disclosed the place where he had concealed his treasures, which consisted of

gold, silver and precious stones:—and soon after this discovery, he expired.

In March, 1797, Mahomet proceeded to make another irruption into Georgia. He had an intention of entering Shirvan, with sixty thousand men, in order to try his strength with the Russians; but his course was now finished and the grand project died with him. The tyrant was murdered in his camp near Hutche by one of his officers while in the act of presenting him the kaleoon. It is believed that Sadig Khan, one of his generals, guided the arm of the assassin, who escaped. Sadig seized upon the royal treasure, and on a firman, to which having affixed the Shah's seal, he went off with ten thousand men, before the death of the Shah had been divulged, in hopes of attaching to himself all the malcontents: and for a time he succeeded.

But four pretenders to the throne were announced, and among these Baba Khan, the nephew of Mahomet. Hadjee Ibrahim, by dint of promises, induced Sadig to renounce his plans, and not only to declare for Baba Khan, but even to give up to the latter the treasures, of which Sadig had taken possession upon the death of Mahomet.

Baba Khan, seconded by Hadjee Ibrahim, and Houssein Kooli Khan the present Sardar of

Erivan, mounted the throne of Persia in 1798, under the title of Futteh Ali Shah, and is the present monarch. Abbas Mirza, the Shah's second son, is heir presumptive, in consequence of his mother being of the race of Mahomet; but the eldest son Mahomet Ali Mirza, a brave, intelligent and active prince, may probably, at some future time, dispute the succession of his younger brother.*

* The stream of blood which runs through Persian history has been so uniform in its course up to the close of the late reign, that its pages are as wearisome, as they are disgusting and disgraceful. The reign however of the present Shah has been honourably distinguished by a comparatively mild system of government, and by the exertions made by several members of the Royal family; more particularly by the hereditary Prince Abbas Mirza, in the dissemination of knowledge and a proportionate accession of happiness to the people. But the inextinguishable hatred of Mahomet Ali Mirza for his more favoured brother Abbas, and the nearly balanced power of these and of others of the Shah's sons, in their provincial governments, threatens, at the death of the reigning monarch, again to overwhelm the ancient realms of Cyrus with murder and misery. It would also appear vain to hope that, the conflicting policies of Russia and Great Britain may not tend to cherish, rather than to extinguish the flames of discord, which humanity so deeply deplores.

APPENDIX.

APPENDIX 1.

TABLE *of such* MEASURES, WEIGHTS, *and* MONEY, *as occur in this Volume, compared with the British Standard.*

FRENCH.

Long Measure (according to the old system.)

Inches English.

1 Foot *(Pied du Roi)* = 12 · 78 nearly.
1 Fathom *(Toise d'ordonnance)* = 6 feet (*Pieds du Roi*).
1 League *(lieue)* road measure = 2000 *toises*.

Land Measure.

	A.	R.	P.
1 Acre *(Arpent commun)* =	1	0	7 English.

RUSSIAN.

Long Measure.

1 Foot = 13 · 75 inches English.
1 Fathom *(Sajen)* = 7 Russian feet.
1 Verst { = 500 Sajens.
= 5 furlongs 12 poles or 1166 yards English.

The English *inch* is universally adopted throughout the Russian empire, and the English *foot* is very generally used in Petersburgh.

RUSSIAN.

Weight.

The smallest weight is the *Solotnick* = 6 grains.
3 Solotnicks = 1 Lot.
32 Lots = 1 Pound.
40 Pounds = 1 Poud.
1 Poud = 36*lb.* 1*oz.* 11*dr.* avoirdupois.

The Russian Pound is the same for gold, silver, and merchandize.

Money.

Accounts are kept in Rubles of 100 Copecks.
100 Copecks = 1 Ruble (silver).
1 Ruble (of 1810) = 38$\frac{1}{2}$*d.* sterling nearly.

PERSIAN.

Long Measure—road.

1 Agatch (deemed an hour's journey) may be estimated as equal to 5$\frac{1}{2}$ English miles nearly.

Weights.

1 Batman (of Tabriz) 6·34*lb.* avoirdupois.

Money.

2 Shahees = 1 Mamoodi.
2 Mamoodis = 1 Abassee.
50 Abassees = 1 Tomaun.

The weight and fineness of the Persian coin has been altered in different reigns; but the present Shahee is considered = about 2$\frac{1}{8}$*d.* sterling; so that the Tomaun would = about £1 : 16*s.* and the other pieces in proportion.

Persian accounts are kept in Tomauns, which are an imaginary money. In large payments the sums are not counted but weighed, mostly in bags of 50 Tomauns, or 2,500 Abassees: if any of the pieces be light, they are weighed in lots of 25 each.

APPENDIX. 2.

Ararat is one of the highest mountains on the globe.

This was the vulgar opinion, before a more accurate knowledge of the earth's surface was obtained. Many hills are now known to be of far greater elevation; and the highest peak, that has been measured, in the Himalaya mountains, is ascertained to have more than twice the height of Ararat.

The following scale, however curious, is very imperfect; as we do not yet know enough of central Africa, to give a properly comparative view of the altitude of the hilly regions in that portion of the globe.

	English feet.	
Mount Atlas, Morocco, Africa	12,500	above the level of the sea.
——— Ararat, Armenia, Asia . . .	12,700	do.
——— Blanc, Switzerland, Europe . .	15,630	do.
Chimborazo, in the Andes, S. America .	21,451	do.
Dhawalageri, in the Himalaya range, Asia	25,589*	do.

APPENDIX 3.

The following lines, which afford a spirited sketch of the conquests of Nadir Shah, are from a Poem on the Restoration of Learning in the East, that obtained Mr. Buchanan's prize for Mr. Charles Grant, M.A. of Magdalen College, Cambridge.

* This is the result of a recent survey of the Himalaya mountains, of which *Dhawalageri* is deemed the highest peak; it had hitherto been estimated at the height of 26,462 English feet.

" Hark! 'tis a voice on Meshed's (1) holy walls;
His fierce Afshars (2) impetuous Nadir calls.
From Gebal's mountains, whose rude summits shade
Nohavend's (3) dark and melancholy glade;
From fragrant Persis, gemm'd with orient flowers;
From Seistan's mines of gold and palmy bowers;
From thirsty Kerman, and Balsara's strand,
Where Susa's lawns to western suns expand,
Swells the disastrous sound to Media's vales,
Where health on Tabriz (4) breathes with all her gales:
To wild Araxes' yet untam'd career,
And Teflis, to the nymphs of Georgia dear.
Thy sons, Shirvaun, have heard on Bacu's shore,
And Derbend's iron barrier frowns no more;
While the proud Russ, (5) on Neva's banks aghast,
Starts at the echoes of the distant blast.
Back the dread echoes roll through climes of day;
Kings shrink to dust, and armies rade away;
High Candahar, on eastern ramparts bold,
Imperial Gazni, seat of monarchs old,
Cower at the peal; astonish'd Cabul yields,
Labore recoils through all her floating (6) fields.
Ah! be the shadows deep in Karnal's meads, (7)
There, there, the towering pride of Delhi bleeds."

(1) *Meshed* means " the tomb of martyrs." It is the capital of Khorasan, and was the city from which Nadir first went forth to conquest by his own authority, and which he made the principal seat of government.

(2) *Afshars*, the tribe to which Nadir belonged.

(3) *Nohavend*, the scene of the last decisive battle, which lasted for three days, between the Persians and Arabs, and terminated the empire of the former, in the seventh century.

(4) *Tabriz* or *Tauriz*, remarkable for the purity of its air. Its name imports that it can never be infected by any contagious disorder.

(5) The Russians sent an embassy to Nadir.

(6) *Lahore* is watered by the five branches of the Indus, whence it is called *Panj Ab*.

(7) *Karnal*, thirty leagues from Delhi. Here was fought the decisive battle between Nadir and Mahommed the Mogul Emperor."—*Class. Journ.* No. 10.

APPENDIX 4.

11. " Planitiem omnem a Cyro usque, Albanorum gens tenet: mox Iberum, discreta ab iis amne Alazone, in Cyrum e Caucasiis montibus defluente. Prævalent oppida; Albaniæ, Cabalaca; Iberiæ, Harmastis juxta flumen Neoris: regio Thasie et Triare usque ad Paryadras montes. Ultra sunt Colchicæ solitudines; quarum a latere ad Ceraunios verso, Armenochalybes habitant et Moschorum tractus ad Iberum amnem in Cyrum defluentem: et infra eos Sacassani, et deinde Macrones ad flumen Absarum. Sic plana ac devexa obtinentur. Rursus ab Albaniæ confinio, tota montium fronte gentes Silvorum feræ, et infra Lubienorum: mox Diduri et Sodii.

12. Ab his sunt Portæ Caucasiæ, magno errore multis Caspiæ dictæ, ingens naturæ opus montibus interruptis repente: ubi fores obditæ ferratis trabibus, subter medias amne diri odoris fluente, citraque in rupe castello (quod vocatur Cumania) communito ad arcendas transitu gentes innumeras: ibi loci, terrarum orbe portis discluso, ex adverso maxime Harmastis oppidi Iberum. A portis Caucasiis per montes Gordyæos, Valli, Suarni indomitæ gentes, auri tamen metalla fodiunt. Ab iis ad Pontum usque Heniochorum plura genera, mox Achæorum. Ita se habet terrarum sinus e clarissimis.

Aliqui inter Pontum et Caspium mare CCCLXXV mill: passuum, non amplius interesse tradiderunt: Cornelius Nepos CCL mill. Tantis iterum angustiis infestatur Asia. Claudius Cæsar a Cimmerio Bosphoro ad Caspium mare CL mill: prodidit: eaque perfodere cogitasse Nicatorem Seleucum, quo tempore a Ptolemæo

Cerauno sit interfectus. A portis Caucasiis ad Pontum CC mill: passuum esse constat fere."—*C. Plinii Natur. Histor.* L. vi. c. 11 and 12.

APPENDIX 5.

A more just idea of the Ghebers' creed, than that given in the 32d Letter, may be afforded by Grose; from whom Mr. Moore, in the Appendix to his beautiful Poem of Lalla Rookh, making the following extract, subjoins a just observation which is also annexed.

"'As to fire, the Ghebers place the spring-head of it in that globe of fire the Sun, by them called Mythras, or Mihir, to which they pay the highest reverence, in gratitude for the manifold benefits flowing from its ministerial omniscience. But they are so far from confounding the subordination of the Servant with the majesty of its Creator, that they not only attribute no sort of sense or reasoning to the sun or fire, in any of its operations, but consider it as a purely passive blind instrument, directed and governed by the immediate impression on it of the will of God; but they do not even give that luminary, all glorious as it is, more than the second rank amongst his works, reserving the first for that stupendous production of divine power, the mind of man!'—*Grose.*'

"The false charges brought against the religion of these people by their Mussulman tyrants is but one proof among many of the truth of this writer's remark, 'that calumny is often added to oppression, if but for the sake of justifying it.'"

APPENDIX 6.

P. 227.—" *General Elliot, the gallant defender of Gibraltar, &c.*"

This distinguished officer, who, in consequence of his services, had been advanced to the peerage on the 14th of June, 1787, by the titles of Lord Heathfield, Baron Gibraltar, died on the 9th of July, 1790, at his chateau at Aix la Chapelle of a second stroke of palsy, after having for some weeks preceding enjoyed tolerably good health and an unusual flow of spirits. His death happened two days before he was to have set out for Leghorn, on his way to Gibraltar; of which place he was once more appointed to the defence, in the view of an approaching war.

APPENDIX 7.

P. 358.—" *Here the young people of Shiraz assemble, to repeat the verses of Hafiz;*"——

The superior influence of the poetry of Hafiz upon the young Persians, notwithstanding the strict prohibition which the Mussulman's creed imposes with regard to the use of wine, may be estimated by the following short passages, selected from many of equal beauty, in the version of Mr. Waring; who, in his "Tour to Sheeraz," has

thus introduced some specimens in a literal prose translation.

"The verses of Hafiz appear to me to differ so much from any other writer, as to deserve a particular notice. His odes have been compared to those of Anacreon or the lyrical odes of Horace; they appear to me to bear a greater resemblance to the Roman than the Grecian poets. His poetry is quite singular; it bears little affinity to the productions of his predecessors. The Ghuzls are forced and constrained, those of Hafiz simple and unaffected. There is a wildness and often a sublimity in Hafiz, which is not to be met with in any other Persian poet. The suddenness of his transitions from the theme of love and wine, to reflections upon the instability of all human enjoyments, are extremely beautiful, and in this particular greatly resemble many of the odes of Horace. I despair of doing any kind of justice to the poetry of Hafiz:—

'Do not be vexed at the trifles of this world; for it is a folly for a wise man to be afflicted.

O my heart! if you defer the pleasures of to-day until the morrow, who is there will ensure your existence?

Now the only friends who are free from care, are a goblet of wine and a book of odes.

Travel unincumbered, for the paths of safety are narrow; take the glass, for our precious life is not to be recalled.

The roses have come, nor can any thing afford so much pleasure as a goblet of wine.

Learn to estimate present happiness, for the pearl will not continue for ever in the shell.

Alas! what an inextricable path is the path of love; for they succeed who take the least thought.

Tear your books, if you wish to study with me; for the science of love is not to be found in writing.

Hear me, and attach yourself to the lovely; for her beauties do not depend upon jewels.

Be thankful, and drain the bowl in the garden; for in another week the roses will be no more.

Give me such a bowl, O Heaven! that I may have no after head-ache.

O Heaven! fill the golden cup with ruby wine, and give it to the poor and the distressed.

I am neither a judge, nor a priest, nor a censor, nor a lawyer. Why should I forbid the use of wine?

Should I chance to get a kiss from the lips of my love, I should immediately become young, and live another age.

Hafiz is abused for drinking wine in private; for the future he will drink it to the notes of the harp and the flute.' "

We have, however, many authentic evidences of the indulgence in wine by the Persians during a former age: in exemplification of which the translator cannot refrain from adding to these detached flowers, from the Anacreontic garlands of Hafiz, the following little posy, in the shape of an ode to a female cupbearer, by Abd Alsalam Ben Ragban, as translated by the late Mr. Carlyle in his " Specimens of Arabian Poetry." This elegant scholar informs us that, " Abd Alsalam was a poet more remarkable for abilities than morality."

We may form an idea of the nature of his composi-

tions, from the nickname he acquired amongst his contemporaries of "*Cock of the evil Genii.*" He died in the 236th year of the Hejra, aged near eighty.

"Come, Leila, fill the goblet up,
Reach round the rosy wine,
Think not that we will take the cup
From any hand but thine.

A draught like this 'twere vain to seek,
No grape can such supply;
It steals its tint from Leila's cheek,
Its brightness from her eye."

APPENDIX 8.

"With Lootf Ulee Khan was extinguished the hopes of the Zunds;* the jealous policy of the tyrant has dispersed them over Mazanderan; and they have only now to regret that they made no greater efforts to maintain that, which secured them in the enjoyment of their homes, their families and fortunes. The memory of Lootf Ulee Khan may live in their songs, and may be cherished by their sufferings; but the torrent which is not stopt at its source defies resistance; and the power of the Qajjars† is now too firmly established to dread the enmity of a discontented and disappointed family."—*Waring.*

* The dynasty of the Zunds commenced about 1753, with the elevation of Kureem, the chief of that tribe, to the virtual sovereignty of Persia, under the title of Vakeel or Lieutenant of the kingdom.

† The Qajjar dynasty commenced with Aga Mahomet in 1786.

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